UNITY
DEVOTED TO PRACTICAL CHRISTIANITY

VOL. 49 KANSAS CITY, MO., JULY, 1918 No. 1

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

THE GRACE OF GIVING

EDNA L. CARTER

As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.—II Cor. 8:7.

PAUL, in his second letter to the Corinthians, makes a stirring appeal to them for a generous gift to their poorer brethren in Jerusalem. In this message he suggests some principles of giving that are always applicable, for giving is a grace which has much to do with spiritual growth in all men at all times. Without this grace, the soul shrivels; but where giving is practiced as a vital part of Christian living, the soul expands and becomes God-like in liberality and generosity. Restoration to the likeness of God cannot be complete unless mind and heart and soul are daily opening out into that large, free, bestowing spirit which characterizes our God and Father. It is not surprising, therefore, to find that our text classes the grace of giving with faith and knowledge and love.

In his first epistle to the Corinthian church, Paul had suggested a very simple, practical plan for the exercise of the spiritual grace of giving. It was this: "Upon the first day of the week, let everyone of you lay by him in store as God hath prospered him." That is, each member was asked to establish a treasury. It was to be the Lord's storehouse and they were to put their offerings into it regularly and proportionately. In adopting this plan, the offerer became a steward of

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the Lord's goods and entered upon the discipline and training necessary to make a good steward, for it takes wisdom to know how to dispense the bounty of God.

Probably no simpler way to begin one's growth in the grace of giving can be suggested for our own day. Those who have followed this course have usually had more to give than they had thought possible.

That the plan may be entirely successful, several things must be observed. First, there must be a willing mind. "If there be first a willing mind, it is accepted according to what a man hath, and not according to what he hath not." "God loveth a cheerful giver."

Second, giving must be done in faith, and there must be no withholding because the offerings seem small. Instances of giving in the Bible record, counted worthy of special mention, commendation and blessing, are those in which the gift was small. The widow who fed Elijah in time of famine when she had only a little meal and a little oil in a cruse, gave him a cake made of her last handful of meal, and for her faith and her free generous spirit she was rewarded with a plentiful daily supply of food for herself and her son as well as for Elijah. "And the barrel of meal wasted not, neither did the cruse of oil fail" (I Kings 17:16).

The New Testament furnishes an incident which sets forth this same truth, that it is not the amount of the offering but the spirit in which it is given that determines its value and power. "And Jesus sat over against the treasury, and beheld *how* people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living" (Mark 12:41-44).

These widows, in their giving, exemplify what it is to give in faith. The results of faith are just as sure in this age and in all ages.

A third requisite in the keeping of the Lord's treasury is that the offerings shall be a just and fair proportion of all that one receives. The amount was settled by Paul and at the same time it is left to the free will of the giver. This statement may sound contradictory, but it will not if it is considered in connection with the measure Paul gave which is "as God hath prospered him." There is a certain definiteness about this and yet it admits of freedom to exercise individual faith, judgment and will.

Under the Mosaic law a tithe or tenth was required as the Lord's portion. Throughout the Old Testament the tithe is mentioned as a reasonable and just return to the Lord in acknowledgment of him as the Source of bounty. After Jacob's vision of the ladder with angels ascending and descending upon it, he set up a pillar and made a vow unto the Lord saying, "Of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:22).

The Spirit said, by the prophet Malachi: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for you have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sake, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts" (Malachi 3:8-11).

Here blessing is directly connected with faithfulness to the Lord's treasury; but gifts should be made

because it is right and because one loves to give, not for the sake of reward.

Jesus gave the same promise of reward and increase for giving. Luke records it thus: "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38).

Promises and assurances of spiritual benefit and increase of God's bounty through the keeping of this divine law of giving and receiving, abound in all the Scriptures. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. 11:24, 25). "He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor" (Prov. 22:9). "He which soweth bountifully shall reap also bountifully" (II Cor. 9:6). "Blessed are ye that sow beside all waters" (Isaiah 32:20).

Concerning the giving of tithes, it is worth while to remember that we are living now under the larger, fuller blessings of the gospel, and that it is therefore meet to give accordingly. If, under the law, a tenth was required, certainly no less is fitting now. One of the best incentives to generous giving is a keen appreciation of the favors secured to us by the redemptive work of Jesus Christ. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also, freely give us all things?" (Rom. 8:32). Freely ye have received, freely give." True giving is the love and generosity of the Spirit-quickened heart responding to the love and generosity of the Father's heart.

Along with matters relating to the filling of God's treasury, there come questions about wise distribution. To whom shall we give and how much and when? There are general truths that aid in settling these ques-

tions, but even then each individual finds it necessary to trust the spirit of wisdom manifesting in his own heart, for there are no rules or precedents that can be followed in all details. This is as it should be, for it keeps active judgment, faith, love, sympathy and will. Diligent study of the underlying laws of spiritual giving will help one to exercise these faculties in accord with law. If we follow the spirit of wisdom, we will not give to anything that is contrary to the teachings of Jesus, but every penny will be spent in the furtherance of the good news of life which he proclaimed and the Brotherhood which it is his mission to establish among all who become Sons through him.

There is a double joy in spiritual giving; first, that which attends the laying of the gift upon the altar as it is placed in the treasury; then the joy of sharing with others our share of bounty. Out of the Lord's storehouse we pay our debt of love and justice, and the knowledge that we are meeting the law is one of the blessings of keeping a treasury unto the Lord. Justice comes first; then generosity.

Giving is a part of worship. Even the heathen recognize this, for always we find them coming with offerings to worship before their idols. All ages and dispensations of the revelation of God to man have been alike in requiring gifts as part of worship. In this age more is required, even the giving of oneself with all that one is and has. This is a privilege that carries with it immeasurable benefits, for it looses one from the personal life, unifies him with the universal and so opens him on every side within and without to the inflow and out flow of the life and love and favor and grace and bounty of God. This is the blessed result of faithfulness in the exercise of the grace of giving.

"Honor the Lord with thy substance, and with the first-fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Prov. 3:9, 10.

[EDITORIAL NOTE—In connection with the foregoing article on "The Grace of Giving" our attention has been called to a demonstration of the law therein described by a Methodist congregation in Geneva, New York. The article was written by Mary Dewhurst for the "Outlook." The following extracts will give the reader an idea of how this demonstration was carried out.]

THE CONVICTION OF A SKEPTIC

A STRANGER in Geneva, New York, notices first the massive gray-stone Methodist church, which dominates the main street and throws its English Gothic tower skyward with a valiant air. It was built by working people, and so recklessly built that the congregation found itself saddled with a building debt of $82,000, a weekly budget of $230, and an income of less than one hundred dollars. In two years the debt has been cut to $49,000, and the weekly income is nearly $300. The church has more than a thousand members, of whom 350 are "tithers." A tither is a person who sets aside one-tenth of his income for Christian activities. These Geneva Methodist tithers are doing more than pay for their church; they are pioneers in a financial policy which bids fair to spread through Methodism.

When the Centenary Commission of the Methodist Church, the organization which is preparing for the centenary of its Home and Foreign Missions, asked me to go to Geneva to write the history of its Tithing and Stewardship Movement, I was scarcely enthusiastic. I doubted if I would find much of a "story," and, with war-giving and war-saving in mind, I doubted if I would be sympathetic toward what I found.

Nevertheless I was curious to talk to these people who found it possible to give so much in the face of rising prices, war charities, and added taxes. How did they do it?

My directions led me first to the town's principal shoe store, where I asked for Mr. Cassatt.

"We tithers," he said, proudly, turning to me after waiting on a customer, "don't feel that we begin to *give* until after we have returned our tenth to the storehouse. I've already paid in $700 on the church debt, and have pledged a thousand more in ten years. By that time I hope to wipe off the $2,500 mortgage on my own home."

I tried him with a mean attack.

"Doesn't your wife ever tell you that you could own your own house sooner if you didn't pay so much on the church?"

"No, she doesn't. She's not that kind," he answered, promptly. Humiliated, I went elsewhere to seek understanding.

Mrs. Silver, a young and pretty widow, lives with her four children in a shabby little house overlooking the big frozen lake. She was introduced to me as one who had just joined the Tithers' Association and wanted to give one-tenth of the dollar a day she earned by sewing bags for the near-by flour-mill.

"I guess I can give one bag and trust Him to stretch the other nine," she explained. When I spoke of fuel and food and clothes, she agreed, smilingly, but said:

"There's always money spent foolishly which could be better spent by the Lord, and it ain't right to rob him of what's his."

I went on down the frosty lake road to the home of Mrs. Silver's neighbor, Mrs. Hardy.

"What do I think of tithing?" she repeated, as she brought me into the neat, warm kitchen. "Why, if I didn't tithe I'd be picked as clean as a bird. I've got to tithe to keep goin'."

"But what does your husband say about it?"

"My husband is a drinkin' man, as I guess you've heard. He says I sha'n't touch a cent of his money, so

I take a tenth of what is left after I've paid for food and rent; sometimes it's only five cents, sometimes it's ten, but whatever it is don't belong to me."

When I returned to the church, I found a meeting of a group of ministers from near-by parishes, gathered to learn the technique of putting tithing before their congregations. There were sixteen, most of them young fellows with bluff ways and honest faces. They came from farming communities and had the hard task of persuading the New York farmer that a tenth of his produce did not belong to him. I was amused at the naive way they ran business and religion together, and at first I was genuinely shocked at the familiar way in which they addressed the Deity. Their homely speech seemed blasphemous until I grasped the fact that no disrespect was intended and that they but put into practical expression the philosophy of pantheism.

"A man looks up into Jesus' face and says, 'Lord, I surrender; all to thee I owe.' And the Lord says, 'If you mean business, what are you going to give?' "

"The Lord's no fool. We get our business sense from him, along with every other good thing."

"Why wouldn't the Lord take care of the tither? He knows he gets his money that way to carry on his work. If he owns a tenth of a business, he'll see that it don't suffer."

When they knelt for prayer, I found I liked their "Amens" and "Yes, Lords" and "Hallelujahs" chiming across the speaker's invocation. It all had a lively sense of intercession and emotional validity.

Later, some of them told of their experiences, especially of the rewards reserved for those who clung to their stewardship.

"You'll never find a tither in the poorhouse," one said, and another, "I'm a parson on six hundred a year; and I found I had to tithe to get out of debt."

One told of a man in Syracuse who tithed regularly when the tenth was only ten dollars a month; he pros-

pered until it grew to a hundred dollars. This looked too big to relinquish, so he gave up the practice. Disaster followed, until he was brought to poverty and humility. He began tithing again, and now he is on his feet financially and spiritually.

"I want you to hear the story of Mrs. Gordan," said one young minister. "She has a masterful, loud-spoken way about her, which made some of us in the church think she ruled the house. I guess this story shows who is master. She told it to me last night after prayer-meeting.

" ' "Gordan," I says to my husband, "this week you'll have to take your tithe money or go hungry. There's nothing in the house to eat, and there's no money to buy anything."

" ' "Wife," he says, "I guess we'll go hungry."

" ' "But, husband, the Lord means you to work, and you can't work if you don't eat."

" ' "Have we enough to buy bread?" he asks.

" ' "Yes, there's enough for bread and maybe butter, and there are some potatoes left from that bushel last week, but that's all there is."

" ' "All right; this week we'll eat bread and butter and potatoes, but we ain't a-goin to touch the Lord's money."

" 'And just the next day the postman brought us a letter, and in it was five dollars that we had loaned two years before and given up for a bad debt.' "

But the best story came from Syracuse, where a manufacturing concern has put the tithe into its articles of incorporation. It is a business for making dish-cloths, and has five directors, four of them brothers; they employ about seventy-five people. There is a clause in their constitution that ten per cent of the profits must go for "Kingdom work" before any dividends are paid. The business prospered, and the directors wanted to expand with new machinery and additional capital. They went to the bank and asked to borrow $25,000.

The president of the bank knew the concern, thought it a good proposition, and offered to float their bonds. The bank's lawyer went over the company's books and papers, found the tithing clause in the articles of incorporation, and called a halt. He pointed out that interest on bonds is always a first lien on a company's income; that here there was some other claim ahead of interest, and he advised that the articles of incorporation be amended to strike out this absurd clause before money could be safely loaned.

When the directors learned of this, they held a prayer-meeting to decide what they should do. After prayer and hymns a secret vote was taken as to whether the offending clause should be cast forth. "Yes" meant that they would yield to the bank. "No" that they would retain the provision. On counting the votes there were five "Noes" in the ballot-box, and the company has gone on with its old machinery and its old capitalization, but doing the biggest business of its experience.

As I took the train for New York I found myself believing the unbelievable. I had not met any one who wanted to give up tithing. I could not make any one admit that it was irksome or a hardship. In the past four years, all over the world, sacrifices for patriotism have become commonplaces. But we had grown a long way from the pains and privations of the early Christians. We had forgotten the blood of the martyrs. It might be that their seed was quickening and a new spirit about to appear. Perhaps the indictment of Christianity that many had felt this war to be might yet be quashed and the Church return to its old-time leadership through the hard road of sacrifice and self-denial. —*Mary Dewhurst in the "Outlook."*

"There's only one thing that will satisfy your eyes, that's sight. Only one thing will satisfy your ears—hearing, and the only thing that will satisfy your soul is God!"

WHAT IS BEAUTY?

GEORGE CROUCH

"She was very beautiful and said, 'I will go in to the King, and if I perish, I perish'—but she did not perish because she had beauty."

AVE you ever sat on the seashore, and longed to be on another shore in the distance, which seemed more beautiful. Have you watched the ripples on the water tickled by the wind, in fun, and the little waves dancing and jumping in delight as they played together. Have you heard the wind sighing and cooing among the trees, and the leaves talking, rustling, and whispering in response. Have you?

But beyond all these have you seen the dawn of day, the salmon-pink, the sliver-grey, the amber-gold of glory as the sun rises. Then the little birds tweet and preen their plumage and prepare to send forth the loveliest melody from their hearts and sing their prayers of praise to God for the new day. "How lovely are these messengers which bring us the gospel of peace."

Have you seen and heard these things? Has a little pulse throbbed and stirred your innermost being so that you felt a finer and better man for coming into touch with God's beauty, or are you merely an observer of the beautiful? Every common thing is beautiful, but everything has not beauty.

Beauty is not skin deep. It is too deep for words. It cannot be defined. "Eye hath not seen, nor ear heard, neither hath it entered the heart of man the 'beauty' prepared for him."

Beauty seems to be a quality, which can be possessed, given away and used, but the possession of it does not make the possessor the owner. It is God's gift to man to use and keep for him. It is a loan of precious substance, fragrant and sweet, which must be

used so carefully and intelligently that it accumulates in volume and power. When the father asks the return of this loan, he expects interest to be paid by the son who has used it. The son must shine before men so that they are drawn by the beauty revealed.

Being physically beautiful is no indication of possessing beauty. The one a surface attraction, so potent that next to gold, is more sought after than any other thing; the latter is a grace, white as snow, clear as crystal, and as radiant as the sun. It is a jewel set in the heart called holiness—wholeness in God, wholesomeness in man. This beauty is so pure as to be acceptable to God. It is the Spirit of the Father renewed in man, so that man has clean hands, a pure heart, and doth not behave unseemly. "Worship the Lord in the beauty of holiness." "Appoint signs unto the Lord that should praise the beauty of holiness." "How great is the Lord's beauty."

The secret of beauty is only to be found by those who are prepared to receive the hidden meaning, those who have eyes to see, ears to hear, and hearts to understand. "No one but God and I know what is in my heart." But beauty, being in the heart of a man, shines forth without effort or ostentation, and other men know it, although they may not understand. Beauty, holiness, wholeness, wholesomeness have an attractive force. They are so genuine that men are drawn to them, by them.

Beauty seems to be sensitiveness, a quick undeviating perception of goodness and truth, an unhesitating clearness of vision to act spontaneously in a way that is pleasing to God. Beauty is a wireless current connecting the heart of God with his child, and reveals in a flash what to think, what to say, how to act under every condition of life with the assurance that God is the motive power directing the course to pursue. "Let the beauty of the Lord be upon us to establish the work of our hands upon us." The Spirit of the Lord is upon

me . . . He appointeth me . . . to give beauty for ashes." So the child of God, who possesses beauty is appointed to give it away for ashes.

Ashes are the refuse of things consumed, the dross, the dregs, the dissatisfied regrets that remain to those who fail to connect with God. They seek the glamour of the beautiful, accept it as the real and permanent, only to find at a latter period, ashes. When this is realized, there is hope. The giving of beauty for ashes to another is revealing the real, the lasting, the all-ness, wholeness, holiness of God in all his creations. "In all thy ways acknowledge him, and he will direct thee."

The cold ashes can then gradually warm, glow, and radiate heat again. The father offers the choice of his beauty even to the ashes of life, and man lives again—not a half dead ænemic existence—but as a healthy palpitating being of spirit. God's laws are invariable, obedience to them is never pressed, and the choice of this beauty is optional with man. But man merely remains ashes until he knows something of God's beauty.

God's beauty is priceless. It is free to be taken when needed. It cannot be earned; it cannot be deserved. When a man possesses it, then God wants it again on the coöperative principle. "The King greatly desires thy beauty for he is thy Lord: worship thou him."

The beauty of God is the motif and music of life, the well being, fine living, hearty, healthy, clean purpose, knowing you are right, staking your existence, your all on the trembling, impulsive quiver of the Spirit. It is an electric throb to you, the inward you which none can see or know but yourself, which directs you unhesitatingly to right, truth and goodness. Then the perfection of the beauty of God hath shined in you, and for you, and you are wholesome. "Without holiness none shall see the Lord." Life should not be one of self-discontent, self-abnegation, self-abasement. There is no self-condescension in beauty or goodness. It is

self-satisfying and self-inspiring in contributing to God's purpose and scheme of our being. Our beauty is of God. It suffices—modestly, sensitively so.

The self satisfied man or woman is the one with whom God works. They are instruments overflowing with an abundant supply of beauty and seek an outlet to attract others to the ways of the father. Beauty is bounding and leaping to express its greatness and goodness to all life and exercises restraint only in the ignoble and ashes process.

God smiles in the lives of those who reflect the glory and sweetness of his gentle soothing presence. The passing from sin and death—that discordant, inharmonious attitude towards God—to goodness and life, brings the revelation of beauty and what it means to a hungry and thirsty man.

SERVICE AND LOVE

Eva Mignon Armistead

Lord, how would I best serve thee?
Not as the serf, with cringing mien and menial tasks,
But as a prince would serve his king—
Most regally and royally,
With crowned head erect, in royal garments clad,
And all the jewels of my soul ablaze:
In Spirit and in Truth would I serve thee.

Lord, how best show my love for thee?
Not with the pomp and riches of the world;
But let me hold the cup of water cool for thirsting souls,
Carry the basket with the bread of Life,
And give my bosom for the weary head—
Loving my neighbor as myself, would I love thee.

The great business of man is to improve his mind and govern his manners; all other projects and pursuits, whether in our power to compass or not, are only amusements.—*Pliny.*

BEYOND MASONIC SYMBOLS

[The following detached extracts from "Three Master Masons," a book by Milton A. Pottenger, a 32d degree Mason of St. Joseph, Mo., will be especially interesting to the students of Truth who have discerned the unity between esoteric Christianity and Freemasonry.]

HIS IS the true initiation. Ages ago, we are told, the Egyptian hierophants, after trying most severely the physical endurance and devotedness of their initiates, displayed to them certain symbolic representations, explaining to them nothing, but leaving the neophytes to discover the meaning for themselves. Some there were who discovered nothing, and who thus gained no wages for the trials they had endured; others, however, found their intelligences gradually awakened. New conceptions formed within their brains under the stimulus of the symbols which were kept constantly before them. Then followed spiritual unfoldment, the arousing of new perceptions, the development of latent powers, the leading of the quickened inner self into channels previously unknown. The blind were brought by ways that they knew not; they were led into paths that they had not known; darkness was made light before them, and crooked things straight.

As the body of the individual is the medium or vehicle through which the individual mind or spirit expresses itself, so the universe in its entirety is the body or medium through which the universal mind or spirit of God finds visible expression. . . . The spirit or mind of man acts through all his parts or members and organs of which his body is composed. He is glorified—made manifest—in and through them. As they respond to his will he is joyful. . . . Man's physical body is a reflection of his mental or spiritual body, and just so the physical universe, including the sun and the starry heavens, is a reflection of the spiritual or mental uni-

verse, quite as real from the standpoint of mind as the material universe is real from the standpoint of matter.

Every man has his ideal woman. Every woman has her ideal man. Being unable to make the divine union of marriage (a union of the lower self with the higher, which simply means to recognize one's own conscience), they take a substitute, and the union intended really becomes a separation, as the substitute wife or husband proves to be more attractive than the higher self. . . . Marriage then becomes a symbol of a universal law. It tells us in symbolic language that man has a bride or nature; that his own spirit or nature is his bride. . . . Every human soul is a reflector of divine love; every world is a radiator, by the medium of the life upon it.

If you had the power to speak the truth from the standpoint of soul, you could command the world to dissolve and immediately it would disappear. Truth is a most fearful and powerful weapon.

Masonry is a progressive moral science. It is taught by allegory and illustrated by symbols. An allegory, as you know, is not the truth, but something calculated to hide the truth, and yet so constructed to reveal it to those who possess the power to look behind the scenes or read between the lines.

Each human being is a soul or an idea of the great soul, the universal mind, and the only way a soul gains wisdom is by repeated births and deaths, each life or expression being an added strand in the cabletow of the individual life. . . . If, then, in the realm of the soul there is no time, you can comprehend what Christ meant when he said, "Before Abraham was I am." Masonry teaches, then, by its symbols the laws of soul growth, or the unfolding of wisdom and the revelation of truth; and the candidate is a symbol of the soul of man, while the lodge room is a symbol of the universe. . . . Knowing that the fountain of life resides within himself, that its waters are pure or defiled according to

the condition of his own mind, he comes into a realization of the fact that he is now a Freemason or builder, and no longer bound by the cabletow of necessity. No longer does he mechanically respond to the demands of time like the wheels of a clock. Being a free worker in the great temple of the universe, and knowing that every soul is, like himself of God (the Universal Mind), and destined for the same goal, he need take no obligation to regard man as his brother, neither need he be sworn to protect the virtue of woman; because he sees in every woman his own mother, sister or daughter, and in every man a brother. Simply to discover these virtues as being at his command, however, is not sufficient. He must incorporate them in his daily life by living them, as he comes in contact with humanity.

There is an ancient legend in connection with the building of King Solomon's Temple, which relates that all the stones and timbers that were used were prepared in the quarries and forests of Lebanon, transported to Joppa on the sea coast, and then floated to the temple, where they were fitted into place without any further hewing, cutting or shaping. So perfectly were the materials prepared that the various parts fitted together without the sound of any metal tool being heard.

This is simply a Masonic kindergarten story, setting forth the labors of the soul during the nine months of gestation, for the materials that enter into the formation of the human fœtus are floated to it through the umbilical cord, and the work of building is done from within. Pure arterial blood from the mother's heart is sent through this umbilical cord to the builder, the soul, which works in secret and not having mortal eyes in darkness, erecting a physical temple for its future habitation, and the materials are fitted into place by the supreme power of love.

If we could think of God, not as a person nor as a spirit, but as Divine Mind, we might then come nearer comprehending what Job meant when he said: "There

is a spirit [mind] in man, and the inspiration [breath] of the Almighty giveth them understanding." . . . A compass describes a perfect circle, and a perfect circle is without beginning or end. It is therefore, a symbol of Divinity—the infinite, perfect mind, that mind which is limitless, boundless, and which includes within itself all real things—that mind which is at once all things, and yet no particular thing. . . . As the mind of man enlarges, and as he grows mentally and his consciousness enlarges, his sphere of activity and usefulness enlarges. He comprehends more of the Divine or Deific mind, and he finds himself the center of a larger world of thought. As a point he remains the same, but his mental sphere or circle of consciousness enlarges.

Give your mind freedom of action; place no restriction upon your search for truth; allow your mind full and perfect expansion, and your circumference of thought will expand into regions of unknown bliss and wisdom. Mortality will be swallowed up in immortality. Man is mind. He is constantly working in mind, and his mental picture language is followed by his word language, for he first sees his plans in a mental picture, and strives to externalize that mental picture.

We do not know what perfect health and harmony is because we believe in sickness. . . . Seeing is a mental faculty. . . . Just think for a moment how absolutely impossible it would be for a perfect mind, such as the Divine Mind must be, to conceive or give expression to an imperfect thought, which would necessarily be the process if one person or human being should be created more perfect than another. How could one idea be more like God than another—for that is all we are, simply ideas of the Divine Mind?

Adam is a human name applied to one man whose dominant principles were not innocence, childlike faith and pure-mindedness. . . . Pre-Adamic man was perfect in body and mind; he had no other mind but the Divine Mind. His trust was in God (himself) and he

feared no evil for evil was unknown. All were of one mind. If you and I could read and know each other's minds, language would be unnecessary; or at least it would not be necessary for us to use our vocal organs, and clothe our ideas in audible words and sentences. We would not divide the raiment of truth.

The world, including man, is a compound idea of infinite mind, and Jesus the Christ the most perfect type of man so far evolved. He claimed to be conscious of life before Abraham was, and to be at one with God before the world was in existence. . . . Disease cannot be of the creative mind, for the creative mind of God could not make disease and pronounce it good. Therefore it follows that pain is not of divine origin. . . . In the twenty-eighth degree of the Scottish Rite, the candidate is instructed as follows: "God is the principle of everything that exists, and the Father of all beings. He is eternal, immovable, and self-existent. There are no bounds to his power." "God is the first; indestructible, eternal, uncreated, indivisible. Wisdom, justice, truth, mercy, harmony and love, are all of his essence, and eternity and infinitude of extension. He is silent and consents with mind, and is known to souls through mind alone. In him were all things originally contained, and from him all things were evolved. From the divine silence and rest, after an infinitude of time, was unfolded the Word, or the Divine Power, and then in turn the mighty, ever-acting, measureless intellect; and from the Word were evolved the myriads of suns and systems that make the universe; and fire and light, and electric harmony, which is the harmony of spheres and numbers; and from the intellect, all souls and intellects of men."

He is in constant communion with God, who speaks to him through the medium of conscience, and as the sound of the gavel is obeyed by the fraternity, so should the individual Mason respect the sound of the gavel of conscience, for it is the word of the law—the Master.

It is to man's recognition of time that he really owes his downfall. Before time began or was known to man he was an immortal, but when he recognized time he became mortal, and therefore subject to death. With God there can be no future and no past—but one eternal Now. Time belongs to worlds—to planets—suns and systems of suns. . . . It is the false belief of heredity that like begets like. . . . Truth being impersonal, it follows that our father and mother are principles and not persons, and to such degree as we can think, speak and act truth, we are like our Father which is in Heaven, and the mantle of truth remains undivided. That is personal and individual which has limitations, boundaries and form and which are subject to change. That is impersonal which cannot be confined or limited, and which is forever the same under all conditions. You as an individual understand the impersonal principles of mathematics, such as multiplication, division, addition and subtraction, and while you comprehend them they are also the property of anyone who can grasp them; but their comprehension must be mental.

If the Christ had had no other possessions than were visible to the physical sense at the time of the crucifixion, he would never have been seen or heard from after his body had been deposited in the tomb. But he had other possessions and those other possessions are the real secrets of a Master Mason, and are indestructible. . . . Every Mason is told that he is not only a humble workman engaged upon a spiritual temple, eternal in the heavens, but that he is a living stone in that temple, and that he is to present this stone (his mental body) to the Supreme Architect without a mar or blemish. The culminating lesson of the Master's degree is the demonstration made to prove that life is eternal, and that it requires a master of life's principles to speak the Word of Life that raises the dead.

God is omnipresent. You have but to ask a men-

tal question, earnestly desiring a spiritual interpretation of the emblem, and the truth will be revealed to you. You may accept it as axiomatic that in no other way will the true Master ever recover the Lost Word or discover the Grand Secret. . . . Mary, the mother of Jesus, discovered or perceived the spiritual law of God within her own consciousness and gave to that mental conception a physical body; in other words she established the mind of God in human form, and thus was established on earth the kingdom of heaven or the laws of divine mind.

The most noble gift of heaven to humanity is love; and woman is the embodiment of love. She is, however, powerless to express or manifest her love without the presence of wisdom or the male principle, the plumbline. . . . Faith is knowing that what you may pray for is already created and in existence in the Divine Mind and only needs recognition by yourself to become a reality. . . . Love is the Mother mind; Wisdom is the Father mind. Truth is the hypothenuse or the Word of God—that which is to become flesh and dwell among men. . . . The Masonic legend states that Solomon had the wisdom to "contrive" the house, but Hiram, King of Tyre, furnished the "strength" to establish. This is a very brief but accurate account of the female principle, as personified by Hiram. The feminine principle is as often crowned a ruler as the masculine. Therefore King Hiram, though a man, could represent in the legend the female principle. . . . So long as man dwells in houses made of clay, or houses made by the exercise of the five senses, he is a Fellowcraft Mason, mistaking his human education for divine wisdom.

Evil is the darkness of mortal mind, in which the light of the attributes of God is present, but the darkness comprehendeth it not.

Prayer is as much a law of the mind of man as gravitation is a law of matter.—*E. E. Jenkins.*

TO KNOW, TO DARE, TO WILL AND TO BE SILENT.

DAVID

O KNOW with that all-understanding knowing that is of the Infinite, so I am one with that Mind and see all things in right proportion, as they are in Truth; to see the face of God in every cell, plant, flower, man, and recognize his touch in every act; to know at all times in all things that God is made manifest. And yet to dare to see the human side of pain, of wilfulness, of loneliness; to dare to face the ills man-wrought; to dare to look square in the face the seeming wrongs and injuries and loss; to dare to call man God when he seems quite the opposite, a very devil; to dare to call all found and mine when all seems lost; to dare to face the issues man made, knowing God is on all sides and right is ever manifest when left to work its righteous way; to dare to see the wrong, the craven and misshapen side, to dare to look upon the other side and still see God; to dare to play my part as God would have me do, to take my share in this great life nor fear to follow where the way seems drear, and still to know 'tis thus I shall find happiness.

And so I will to do. I will to know all in the understanding of the Infinite One. I will to dare to see the outer seeming and to ne'er lose heart nor faith in the fair inner meaning. I will to see the plays, the masques, the homely things of life. I will to dare to face the outcomes of my inner thoughts, knowing I do but follow swiftly as I hear his voice and just as clearly as I get me still. I will to be and do the highest there is in me and to see that all about me do the very same. I will to let men live nor in one jot or tittle interfere. I will to leave each one to his own Self, that is of God and

know that he is right. I will to will his will in all my life, to do his will, to be his will.

And that I may in this succeed I must be silent. Be silent when the outer cries to me to speak and tell my inner thoughts and secret hopes and fears; be silent when it seems to burn and tear my heart out with the longing to express all that I feel and have gone through; be silent when another soul would take from me the lessons I have learned; be silent when another soul would think to help me lift a weight of woe; be silent, for I know with that full knowing, only One can give and take away, only One can safe relieve the inner weight of woe and sense of injury, of doubt and hurt of outer things; only One can take away and swift replace with peace and understanding that is infinite, serene and satisfying; only One—the Silent One—my King.

So shall I silent be, and still when others call on me or that within me seeks to send out calls; be silent till my Lord shall bid me speak in tones of Life and Love, in words of victory, of peace, in words of wisdom, strength and joy, sure knowing all is right and free and very God.

So do I know, so do I dare, so do I will, so am I silent. Thus know I all, thus dare I all, thus do I his will, thus hear I swift his call and answer fearlessly and unafraid, serene and sure in the clear knowing, there is but One—God, Christ and all mankind.

LOVE!

VIRGINIA PHELPS

Thou deep compelling force of life!
Thy touch hast stilled the hate and strife.
Thy vital spark set in the heart
Bursts into flame, that rends apart
The rock-ribbed walls of sin
And lo! we see the Christ within—
The vestal at the altar fire!

MARY A VIRGIN

In a recent Unity Magazine—March, 1918, page 258—you are made to say that according to the Bible we are to understand that Mary, the mother of Jesus, the Christ, was the earthly mother of other children.

My reading of late, as well as hours spent in pondering these things in my heart, has led to the positive conviction that Mary was always a virgin.

At the age of fourteen, she had refused to be betrothed, and after some "priestley parleying" it was agreed to let the blossoming rod decide the matter. In consequence, she was betrothed to Joseph, "an aged widower."

If you will read the Wm. Hone (London, 1820) Edition of Apocryphal New Testament, and especially "The Gospel of the Birth of Mary;" the "Protevangelium by James the Lesser, Cousin of the Lord Jesus," you will receive a wonderful light on this vastly important subject of Mary's abiding virginity, which means so much—being tremendously vital—to the thousands whose feet are pressing out the wine of regeneration.

Perhaps you have been over this ground thoroughly and are established in your opinion. As for me, I am unwilling to believe that Mary, who started her Son in his ministry by her *insistence* at the marriage in Cana, could, or would, have descended into the bogs of generation. She had been accepted as the vehicle of manifestation by the Lord of Heaven and of earth.

In this apocrypha cited, is the remarkable, and often quoted, "Fragment in Clement Fifth:"

"For the Lord himself, being asked by a certain person, when his kingdom should come, answered: 'When two shall be one, and that which is without as that which is within; and the male with the female, neither male nor female.' "

Also permit me to call your attention to the Archko

Volume, made from transcriptions and translations of records in the Vatican, Rome, and Church of St. Sophia, Constantinople. Translations by Drs. Mac Intosh & Twyman of the Antiquarian Lodge, Genoa, Italy.

In this amazing little volume, you will find on page 89 in Gamaliel's Interview:—"Jesus taught, '*God is Spirit and God is Father;*' *and he said these are the only two things essential for man to know.*"

When we remember that Gamaliel was the grandson of the great Hillel and it was he at whose feet Paul was educated, we realize what those words of testimony mean. In the Archko Volume you will find the famous Hillel Letters.

It is my belief that the brothers of Jesus were the sons of Joseph by a former marriage. The action of our Lord in commending Mary to John is one proof—in my mind. Else, why did not Mary's younger "sons" if there were any—care for her?

Having read Unity Magazine for twenty years—and more— with joy and gratitude, I feel the inward urge to write as above.—*Frances Wadsworth Johnson.*

DIVINE PROSPERITY

"*All that the Father hath is mine.*"

"Then why am I not in possession of it?" asks the average man.

We answer, "Because in the 'brawl for the means to live' you have overlooked the important fact that the possessions of the Father are not in stocks and bonds, but are the divine possibilities implanted in the mind and soul of every man."

It is through the mind of man that ideas are born into being. It is through the soul of man that God's wealth of love finds its avenue for expression.

It has been said that the mind of man is a crucible

in which the ideal is transmuted into the real, and that this process of transformation is the spiritual chemistry which we must learn before we are ready to enter the great laboratory of the Father's Substance. There is no lack of material there. Every one of us has the opportunity to bring forth from this Resource according to his thought and purpose.

Health and prosperity and all our good comes through the awakening consciousness of spiritual power. When we understand this, every man becomes the supreme being of his own life and affairs, and no good nor evil can come to him except he make it possible.

Opulence of consciousness will express itself in opulence of manifestation.

Spiritual power is creative, and is not dependent upon material securities.

The inexhaustible energies of nature are at our service when we learn to make confident demand upon them.

Disease and poverty will never enter our domain unless we invite these ideas through belief in them, and they will never stay unless we entertain them. This consciousness of power is one of the delights of our Divine inheritance, but we must know how to apply it righteously.

QUESTION AND STATEMENT

ETHELIND LORD CAMPION

Is that which we call Life a *material* substance?

Is *Life* ever dead, inert, weak, sick, unhappy, or incompetent?

Do we not instinctively recognize *life* as force, power, energy?

Yet even force, power, energy, must be backed by something, must originate in something more comprehensive, more inclusive, than itself. We name this something Mind, or Universal Intelligence.

You may call this Intelligence Spirit, or God, or Law, or the Great First Cause, or what you will. It is the One Original Life and Substance; that which stands back of, or under, all manifestation, though men call it variously.

Is the physical man the *real man?*

Is your body *you?*

What *are* you?

What is it in you that feels, that loves, that *thinks?*

Is not the *mind* in you, the "I," the Real Self?

Is not that Real Self in the last analysis, Intelligence?

Does Life or Intelligence die or change or ever in any way cease to be *less* than itself, or other than itself?

Must it not contain within itself *all* power, *all* wisdom, and is it not universal in its action, and present *everywhere?*

Who, then, or what, limits you or hinders you from having all you need or can use of this Mind or any of its attributes—Life, Love, Wisdom, Power, Happiness, Abundance?

Is it anything or anybody outside of your own *thinking?*

You believe you have *some* life, or you would be dead; *some* power, or you could not exercise your muscles; *some* wisdom, or you would not be aware of life; *some* love, or you would not care to live; a *little* happiness, or you could not conceive the bliss of happiness. You believe in a little of the good of life and so the dynamo of your thinking apparatus generates just the exact amount you believe in! Is that not reasonable? And the divinest justice?

If you desire more, then *change your mind.*

Demand more, and *more, and more* of Universal Good, until every atom of mind and body is *satisfied* and no longer hungry or starving. Demand until you are *rich* in satisfaction, no longer poor and unhappy. You may have *all you can use,* if you will but believe

that you can! "I will keep him in perfect peace, whose mind is stayed on me, for he trusteth in me."

Meditate thus: I believe in Universal Intelligence.

I believe this Intelligence is Good, and only Good.

I believe that my *I Am* is my means of contacting in consciousness this Intelligence and Power.

I believe I can *enlarge* my organ of receptivity, increase my consciousness, and use, or manifest, more and more of this Universal Intelligence.

I believe that the life in me is *one* with the Universal Life and Intelligence, and so is unlimited and free.

I believe that in my Real Self *I Am* Intelligence.

I know I have a brain to function that Intelligence through.

I propose hereafter to use my brain to function Intelligence only, and more and more of it.

I demand *satisfaction*, and I believe it not only belongs to me, but that I can get it here and now.

It is so.

THE BEATITUDES

(Matthew 5:1-12.)

"He went up into the mountain," means that the *I Am* ascends into the higher regions of consciousness.

"He opened his mouth and taught them." The *I Am* becomes the open door through which spiritual truths are reflected into the common thoughts.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

Let those who think they have great spiritual acquirements give them up, become poor in spiritual pride, then the real kingdom with all its enduring riches shall be theirs.

"Blessed are they that mourn: for they shall be comforted."

Those who cry and yearn for the Spirit shall receive its consolation.

"Blessed are the meek: for they shall inherit the earth."

Thoughts receptive to spiritual realities, though unseen, take hold of that invisible *substance*, "of which worlds have been framed by the word of God," and it becomes theirs—they possess it.

"Blessed are they that hunger and thirst after righteousness: for they shall be filled."

The sincere desire to do right—the longing for the pure, the just, the true, shall meet with fulfillment.

"Blessed are the merciful: for they shall obtain mercy."

Charity begets charity; love begets love. Forgive yourself, everybody, and the consciousness that there is "no condemnation in Christ Jesus" shall be yours.

> "The quality of mercy is not strained;
> It droppeth as the gentle rain from heaven
> Upon the place beneath it; it is twice bless'd;
> It blesseth him that gives, and him that takes."

"Blessed are the pure in heart: for they shall see God."

God is love, and they that love without the adulteration of selfishness, or the lust of sense, come into the very presence of the Good—they actually see God.

"Blessed are the peacemakers: for they shall be called sons of God."

The ability to say "Peace!" to the turbulent waves of thought, and have them obey, entitles man to the sonship of the Most High.

"Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven."

They who have withstood and overcome in Truth's righteous way the persecutions of sense thought shall have harmony within—the kingdom of heaven.

"Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you

falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you."

When the shafts of ridicule and censure come thick and fast because of your steadfastness to Principle, ward them off by words and thoughts of rejoicing, because it is the evidence of the *power* of your thought and word. You are developing the Kingdom of Power within, which is the acme of all spiritual attainment. Do not resent persecution, but spiritually rejoice and you will not be hurt by it.

MEDITATIONS

Meditation—To engage in continuous and contemplative thought; to dwell mentally on anything; to realize the reality of the Absolute.

"A Buddhist never really prays; he only *meditates* on the perfection of the Buddha."—*Williams.*

I have more understanding than all my teachers: for thy testimonies are my meditation.—Psalm 119:99.

Intuition cannot be developed in consciousness so long as the idea of selfish gain predominates.

I Am affirmation: My intuition is illumined by the Spirit and dedicated to the Good.

Understanding the law of mind action, you will know how to harmonize all its faculties.

I Am affirmation: I am Spirit, therefore I am true, honorable, just, pure, lovely.

The higher must blend with the lower in order to lift it up. The Christ Principle is submerged in mental consciousness that it may resurrect it into eternal life.

I Am affirmation: Christ in me the hope of glory.

Discipline your thoughts with patience and perseverance.

I Am affirmation: The belief in the reality of evil,

with all its negative accompaniments, no longer has place in my mind.

The intellect cannot perceive God as Spirit.

I Am affirmation: It is the central, spiritual *I Am* consciousness in me that recognizes and understands the one true God.

Love listens to Truth when intellectual righteousness refuses it audience.

I Am affirmation: *The patient love of God in my soul preserves my body.*

An understanding of the truth of Being does away with the belief in the reality of forms and shapes.

I Am affirmation: I am free from the limitations of mortal thought. I think and act in my Christ freedom.

Love is the greatest thing in the world.

I Am affirmation: The love of God fulfills its perfect law in me.

Before we can control the body organism we must affirm our ability.

I Am affirmation: All power is given unto me in heaven and in earth.

All action and all growth is preceded by desire.

I Am affirmation: My desire is to know the truth and live it.

The image you hold in your mind is built into your body.

I Am affirmation: Harmony and peace now reign in every center of consciousness.

The new life in Christ must be fixed in the consciousness.

I Am affirmation: My faith in the supremacy and power of the Spirit is everlasting.

MAN! STAND UPRIGHT!

Man is timid and apologetic; he is no longer upright; he dares not say "I think," "I am," but quotes some saint or sage. He is ashamed before the blade of grass or the blowing rose. These roses under my window make no reference to former roses or to better ones; they exist with God today. There is no time to them. There is simply the rose; it is perfect in every moment of its existence. Before a leaf bud has burst, its whole life acts; in the full blown flower there is no noise; in the leafless root there is no less. Its nature is satisfied, and it satisfies nature in all moments alike. There is no time to it. But man postpones or remembers; he does not live in the present, but with reverted eyes laments the past, or, heedless of the riches that surround him, stands on tiptoe to forsee the future. He cannot be happy and strong until he, too, lives with nature in the present, above time.

This should be plain enough; yet see what strong intellects dare not yet hear God himself unless he speak the phraseology of I know not what—David, or Jeremiath, or Paul. We shall not always set so great a price on a few texts, on a few lives. We are like children who repeat by note the sentences of grand-dames and tutors, and, as they grow older, of the men of talents and character they chance to see, painfully recollecting the exact words they spoke. Afterward, when they come into the point of view which those had who uttered these sayings, they understand them and are willing to let the words go, for at any time they can use words as good when occasion comes. So was it with us, so will it be, if we proceed. It is as easy for the strong man to be strong as it is for the weak to be weak. When we have new perception we shall gladly disburden the memory of its hoarded treasures as old rubbish. When a man lives with God, his voice shall be as sweet as the murmur of the brooks and the rustle of the corn. —*Emerson.*

This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *Unity Magazine,* and students are invited to send answers.

The hearty coöperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation, therefore, comes as freewill offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, Tenth and Tracy Ave., Kansas City, Mo.

THE MAN WHO KNEW

HE Jew boy who grew to manhood at hard labor among the hills of Galilee knew what he was talking about. Four men, intimate with him during the years of his public activity, wrote their memories of some of his doings and sayings; and one of the four, John, especially reported his rules for living a successful and dominant life. John's conclusion, after the death of Jesus, is summed up in the statement: "Friends, even if our heart should not discover it, we have free approach to God; and what we may ask we shall receive from him when we regard his commands and practice those virtues in his sight."

All four of the reports of his rules for a successful life correspond in all their essential details. It is fair and reasonable to suppose that the statements of these intimates of this rugged Jewish reformer, this simple carpenter of Nazareth, express clearly his rules for a powerful, happy life. We will consider the reported words of Jesus only. His rules for getting what *you may desire* are direct and easily understood if we take him at his word.

"Ask and it will be given to you, . . . for whoever asks will receive!" Every one of the four men who reported his sayings and doings are sure this is what he said. Repeated again and again is the advice or order that we must "ask" always with the assurance that *we shall receive.* There is no question or doubt that what we ask for in the right way we shall receive. "I therefore tell you that whatever you ask for, believe that you receive it; and *it* [the thing *you* ask for] will come to *you.*

This man, whose life and words we are here considering, made the blind see, cured the insane, made the deaf hear, the lame walk, the dumb talk and said

that if we asked in the right way *all the things* of the world would be subject to us. He said, "If you only believe, all is possible to the believer." And this man made good, he delivered the goods, he was a practical dreamer, a man who did things.

"The ideas that I have expressed to you are spirit and are life. . . . The Spirit is the lifegiver." Our life is an idea! A lot of thoughts that we are thinking is our "life!" "God is Spirit and those worshipping him must worship him in Spirit and in truth. . . . The ideas that I have expressed to you are Spirit." God is Spirit, the Great Idea, the Great Spirit, the Limitless Conception, the Universal Thought, the *Creator* and the *Created*, all that is is his idea, his Spirit!

We can have *anything* we ask for and there is *everything* in the Universe! What shall we ask for *first?* The instruction of the boy of Galilee regarding what is the *first* and most important thing to secure is definite and clear; and without the right guidance in our asking we are sure to go astray and not get the things that will make us happy.

So that there might not be any question in our minds as to the "things" to which he referred he specifically mentioned the grocery, the house rent and clothes problems. He said that, as important as they might *seem* to be, to take that part of life as incidental and that it would be cared for in lavish style, that the *first*, the important, basic, primal, requisite matter that should occupy our minds, our lives, our most serious attention was to "secure first the Kingdom of God and his righteousness and all these things will be ready," and he adds, "the Kingdom of God exists within yourselves."

Secure *first* the Kingdom of God within ourselves? Kingdom of God? Secure it? How? If the securing of this Kingdom of God and the right acting that comes with it will *make* all *our desires real*, make all our dreams come true, here is the very clue we are looking for! Here is the magic carpet, the Aladdin

lamp, the fairy wand that will make this a wonderful life indeed, a life in the land of a wonderful loving God.

When you have secured this Kingdom, made it your conscious daily life, "all these things will be ready for you!" Yes, that is always what "happens" when we *first* make a working connection between our outer, our objective consciousness and our subjective or spiritual mind, when we make the securing of the Kingdom of God the principal object of our daily life. That is surely what the wise, wonderful lad of Galilee told his friends. And he told them how to enter this beautiful land, this Kingdom of God where *all* our wishes are fulfilled—he told how to secure this consciousness of *limitless* Love and provision for every desire of our hearts.

And this is the way. "I give you a new command, that you love one another; just as I have loved you, . . . for I am gentle and kind-hearted. . . . My yoke is *easy* and my burden is *light.*" Ask to be shown the way to be gentle and kind-hearted, the way to love one another as he did. Let the *purpose* of *your life* be to show this love in your work—every move of it every day—and you will become a *master* of Life as he is. You are a master of life *now* but have not claimed your full mastery.

If the thing you are doing is not *easy* and the burden light, you may be sure that you are not acting according to the rules. Love on another, not one himself. "Gentle and kind-hearted, my way is easy and my burden light!" That sounds attractive and worth while! "Easy!" "Light!" "All these 'things' ready, ask and it will be *given* to *you!*" And all this time we have been having this struggle and strain! What is the use when the way *is easy* and the work *light?*

"If my teaching remains in you, what you may wish you shall ask for and it will come to you." What *you* may wish will come to *you!* Can this be really true?

Those are the words. What *you* may ask will come to *you*, be "ready" for *you*, if you *first* secure this Kingdom of God that is within *you*. Not once but many, many times this same statement. When you *do* obey this command that you love one another—if you *do first secure* the kingdom that is yours, when you *do* love in the way he directs, if his teaching *does* remain in you, then what *you* may wish will come to *you*. The *power to make your desires appear* comes to *you* with his teaching. This being true, to get at his teaching seems rather important.

In the meantime the Ever Loving One, the Gentle Father, is waiting for you to claim your own—waiting to give *you* what is *yours now*. The *way* is *always* open for *you*, on the above terms, to the land of happiness, and the fulfillment of your dreams.—*M. W. Grier.*

[All the quotations are from Ferrar Fenton's "New Testament in Modern English," which is an almost indispensable aid to anyone who wants to learn to control this Power of the Spirit that brings the Mastery.]

BIBLE STUDY

Seventh Day's Creation, as Given in Second Chapter of Genesis, According to the American Revised Bible: Its interpretation and Application in Individual Consciousness.

1. *And the heavens and the earth were finished, and all the host of them.*

The seventh day is the realization of fulfillment, resting in the consciousness that all that has been imaged in mind will come forth.

2. *And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made.*

Divine Mind's plans were finished. All is finished first in consciousness, and Mind rests from further mental activities. The "rest" precedes the demonstration.

3. *And God blessed the seventh day, and hal-*

loved it; because that in it he rested from all his work which God had created and made.

To "hallow" the seventh day is to rest in the stillness, quiet and peace of the silence of Mind. "Hallow" means holiness. Holiness is resting in the conviction that there is no inharmony in the Absolute Law, which is the Law of God. One creates and makes first in Mind through properly relating ideas that enter into any proposition one desires to work out.

The seventh day is the Sabbath day, that is, it is the day of fulfillment and rest in consciousness. Every day, or step of mind unfoldment, is holy unto the Lord, but it is on the seventh day, or final step in realization, that one approaches the fulfillment of the ideal imaged in Mind.

LIVING WORDS

In response to a universal request we offer the following prayers, blessings and affirmations.

CHEERFULNESS AT THE TABLE

An old lady who looked as though she might have belonged to the "Sunshine Society" all her life was asked by a friend for the secret of her never-failing cheerfulness. Her answer contains a suggestion for parents.

"I think," said the clever old lady, "it is because we were taught in our family to be cheerful at table. My father was a lawyer with a large criminal practice; his mind was harassed with difficult problems all the day long; yet he always came to the table with a smile and a pleasant greeting for every one, and exerted himself to make the table hour delightful. All his powers were freely given to entertain his family.

"Three times a day we felt this genial influence, and the effect was marvelous. If a child came to the table with cross looks he or she was quietly sent away to find a good boy or girl, for only such were allowed to come within that loving circle. We were taught that all petty grievances and jealousies must be forgotten when

meal time came, and the habit of being cheerful three times a day under all circumstances, had its effect on even the most sullen temper.

"Much is said and written these days about 'table manners.' Children in well-bred families are drilled in a knowledge of 'good form' as to the use of the fork and napkin; proper methods of eating the various courses are descanted upon, but training in the most important grace or habit a child must have, that of cheerfulness at table, is too often neglected.

"The Orientals had no family ties of affection until they began to eat at a common table. Let the gathering at meal time be made the most happy hour of the day, and the influence on the children may be beyond estimation."—*Table Talk.*

TABLE BLESSINGS

Father, and Provider of every good, we thank thee for this food. We apply it in righteousness for the upbuilding of thy temple, our bodies, which we acknowledge as pure, blameless and holy in thy sight.—*I. O. S.*

Father in heaven, we ask thy blessing upon this food which has come to us from thee, the Source of all things. May it produce in us peace and harmony, and love toward all. In Jesus' name. Amen.—*G. C. H.*

Great Source of Blessedness! to thee again our grateful spirit ascends with thankfulness for this our daily bread. May it in transmutation carry thoughts of love and peace and joy to all! Amen.—*G. C. H.*

As we partake of the food before us let us remember that we give it the quality of our thought, and so eat in joy and thanksgiving that we may keep our temple whole and acceptable unto the Lord.—*M.*

Great Spirit of all good, as we come in contact with the divine energy through this food, may thy vitality re-

store depleted conditions and impart that peace, love, and harmony that shall overcome limitations in executing thy beautiful will.—*E. W.*

AN EARLY MORNING REALIZATION

I look to thee, thou God of Right,
My Refuge, my Fortress, my Delight,
Each breaking day.
No evil thing can me befall,
For thou art Good, and thou art All,
Upon my way.

Father, thou knowest the strength I need,
For daily thought, and daily deed.
This thou dost give.
To work for thee, thy children, too,
To love, forgive, uplift, be true,
So let me live.

HOME BLESSINGS

The living Christ of God is in this house. His presence is felt as health in our bodies, order in our lives, and love in our ways. We see only the good, think only the good, and meet only the good.

A PRAYER

(Copied from Lord Coleridge, 1737)

Almighty God, by thy eternal word, my Creator, my Redeemer and Preserver, who hast in thy free goodness glorified me with the capability of knowing thee, the one and only absolute Good, the eternal *I Am*, as the author of my being. With inward prostration of my will and affection, I adore thy Infinite Majesty. To thee, great omnipresent Spirit, whose mercy is over all thy works, who now beholdest me, who hearest me, who hast formed my heart to seek and to trust in thee; in the name of my Lord and Savior, I humbly command and commit my body, soul and spirit.

TRAINING CARD

Authors' Folder

"The Indwelling Spirit does the work."

I am—

To have Divine inspiration, rich, ready inspiration.

To have my thinking clear as crystal.

To have original ideas.

To have a clear, definite plan.

To keep my plan clearly defined.

To have Divine Law and Order.

To have logical sequence, vivid climax.

To properly finish, complete, perfect.

To round out my thought.

To have vivid imparting power.

To vividly portray real life.

To use pure English.

To have my English free, flowing, spontaneous, characteristic, vivid, pleasing.

To write that which is inspiring, helpful, marketable.

To write to supply demand.

To understand how to market my writings.

To be versatile and to just love my work.

To write very easily, without effort, with clear understanding.

To have a perfect passion for writing.—*Helena J. Martin.*

GLORY BE TO GOD IN THE HIGHEST

I am unfettered from all that is false.
I am unbound by the glorious Truth.
I am triumphant in the living Christ.

I am glorious in life immortal.
I am splendid in Love divine.
Let all that is within me praise him—praise him

I am the living expresion of the Christ of God.

WHY WE SHOULD GIVE THANKS

Thanksgiving and gratitude open up all the channels of mind and heart Godward.

Praise quickens the latent powers of our Being, and brings into activity the best that is in us.

Rejoicing and thanksgiving set astir new purposes in ourselves and others.

It is blessed to give thanks. We increase and multiply our visible substance through thanksgiving.

A grateful heart is more to be desired than temporal riches.

Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."—I Cor. 10:31.

Before thou eatest, pause and raise
Thy thoughts to heaven in grateful praise.

A PRAYER OF THANKSGIVING

Virginia Benham

I thank thee for thy goodness,
Thy greatness I discern;
I thank thee for repentance,
By which I may return.
I thank thee for thy mercy,
The grace thou didst bestow;
I thank thee for thy patience,
Thy faith by which I grow—
Into my Father's image
And likeness to his Son.
I thank thee, oh, for Jesus Christ!
Thy whole and Perfect One.
I thank thee for this thankfulness,
With which my heart o'erflows.
I thank thee for the blessings,
That boundless love bestows;
I thank thee for each lesson
Traced for me by thy hand;
I thank thee for thy wisdom,
Thy Truth to understand.

I thank thee for humility,
Before thy name I bow;
I thank thee for thy promises—
Oh, God, I thank thee now!

A MOTHER'S PRAYER

O God, my heavenly Father, thou hast created my child; thou has manifested thyself in him. Thou art Purity, Truth and Love, and he is thy temple. That thou mayest lead him in the paths of righteousness, and speak through him, is my prayer. Let me in no way conflict with thy will toward him; let me rather be thy hand-maiden, to do for him according to thy guiding voice. Amen.

WHEN WE FALL ASLEEP

We are wise when we speak helpfully to ourselves as we lie down to sleep.

Only those who have tried it know how powerful such a talk as this is when it is repeated night after night: "I shall awaken in the morning with my body vibrating with an intense desire to do the best work of my life. To morrow is the best day in the year. I shall greet it with hands outstretched for its opportunities. I know that much will be demanded of me, and that I shall have the power to respond to those demands. My prayer tonight is that I be permitted to serve tomorrow as I have never served before, that I shall do those things which will make me more efficient than I have ever been before."

It matters little what one says so long as the commands be positive, helpful, inspirational. Words are chemicals, and their power depends much on the way they are mixed and upon the force with which they are sent to their destination.—*Thomas Dreier.*

At the bottom of all attainment is self-mastery. There is very little of any marked quality or that is of any lasting nature that can be accomplished without this underlying foundation.—*Trine.*

SUNDAY LESSONS

CHARLES FILLMORE

SUNDAY, JULY 28.

FRIENDSHIP OF DAVID AND JONATHAN—I Samuel 20:30-42.

30. Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of a perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own shame, and unto the shame of thy mother's nakedness?

31. For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die.

32. And Jonathan answered Saul his father, and said unto him, Wherefore should he be put to death? what hath he done?

33. And Saul cast his spear at him to smite him; whereby Jonathan knew that it was determined of his father to put David to death.

34. So Jonathan arose from the table in fierce anger, and did eat no food the second day of the month; for he was grieved for David, because his father had done him shame.

35. And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36. And he said unto his lad, Run, find now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him.

37. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee?

38. And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39. But the lad knew not anything: only Jonathan and David knew the matter.

40. And Jonathan gave his weapons unto his lad, and said unto him, Go carry them to the city.

41. And as soon as the lad was gone, David arose

out of a place toward the South, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

42. And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of Jehovah, saying, Jehovah shall be between me and thee, and between my seed and thy seed, for ever. And he arose and departed: and Jonathan went into the city.

SILENT PRAYER: *The Lord shall be between me and thee, and between my seed and thy seed, forever.*

With a few hints, the student can interpret these lessons for himself.

Saul, Jonathan, David, represent three departments of one man's consciousness.

Saul is the Will, functioning in the limitations of personality.

David is Love, quickened, but not yet in control.

Jonathan is the Soul, the son, or result of the activity of the Will. The Soul pervades the whole man as a unifying principle, but is especially attracted to the love-center. "He loved David as his own soul."

The soul is both masculine and feminine. The thoughts that emanate from the will are masculine, those that emanate from the heart are feminine. Jonathan is from the Will or the head, hence masculine.

In verse 4, Jonathan as soul identity is revealed where he is made to say to David, "Whatsoever thy soul desireth, I will even do it for thee."

It is the nature of the soul to gladly and willingly do the bidding of Love.

The Will functioning in sense consciousnes, would destroy its soul (son Jonathan) and Innate Love (David). (Verse 33).

The shooting of arrows by Jonathan in the direction of David represents the sending forth of thoughts of love with a definite object. When the soul desires a stronger union with Love it must express it in thoughts directed toward the heart-center. These thoughts do not become an abiding part of consciousness but are

merely used to open the way, carrying out a previously understood arrangement or law of man's being.

The little lad who gathered up the arrows represents the external consciousness. "As soon as the lad was gone, David arose out of *a place* toward the south." This means that when we have sent away the external consciousness, with it thoughts (arrows), Love (David) arises out of a place in the subconscious (south).

Then there follows a deep and strong union between Soul and Love. This unity is not of the temporal life of the outer, but has laid hold of the eternal. "The Lord shall be between me and thee, and between my seed and thy seed, forever."

SUNDAY, AUGUST 4.

DAVID SPARES SAUL'S LIFE.—I Sam. 26:17-25.

17. And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king.

18. And he said, Wherefore doth my lord pursue after his servant? for what have I done? or what evil is in my hand?

19. Now therefore, I pray thee, let my lord the king hear the words of his servant. If it be Jehovah that hath stirred thee up against me, let him accept an offering: but if it be the children of men, cursed be they before Jehovah; for they have driven me out this day that I should not cleave unto the inheritance of Jehovah, saying, Go, serve other gods.

20. Now therefore, let not my blood fall to the earth away from the presence of Jehovah: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

21. Then said Saul, I have sinned: return, my son David; for I will no more do thee harm, because my life was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22. And David answered and said, Behold the spear, O king! let then one of the young men come over and fetch it.

23. And Jehovah will render to every man his righteousness and his faithfulness; forasmuch as Jehovah delivered thee into my hand today, and I would not put forth my hand against Jehovah's anointed.

24. And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of Jehovah, and let him deliver me out of all tribulation.

25. Then Saul said to David, Blessed be thou, my son David: thou shalt both do mightily, and shalt surely prevail. So David went his way, and Saul returned to his place.

SILENT PRAYER: *The Lord shall render to every man his righteousness and his faithfulness.*

Even the perverse will is softened, and manifests a forgiving, relenting spirit when it sees the magnanimity of an enemy.

The war between the head and the heart is for control. Saul, the head, feels that he is being gradually undermined by the heart, and will eventually lose his kingdom. Jealousy is the root of the adverse, destructive thought which Saul sends out to kill David.

The Will (Saul) is directing the affairs of man under sufferance. The Will could be deposed if the mightier power, Love, would so decree. But it is never the desire of Love to destroy. Love is always protective, constructive.

The arrogant Will thinks that its dictates shall prevail always, but there are laws of action and reaction in the realms external where it functions. Activity in sense consciousness is followed by sleep, and it is in this quietness of the senses that man places himself in the power of his better nature.

In the acknowledgment by Saul that he had sinned we have the evidence of the developing soul that it is in the wrong.

Confession is good for man. Self analysis is a necessary movement in the mind of the neophyte. If your course has been unjust, and your better nature makes an appeal for its rights, you will do well to admit, with Saul, "I have played the fool."

When man takes this attitude he feels an awakening of the Divine impulses of his soul. He grows closer to God by becoming God-like in thought and act.

Saul realized that as David had spared his life so would the Lord deliver him out of tribulation.

In the state of mind where the soul sees the final ascendency of the Law of Love it acknowledges as did Saul, that Love shall surely prevail. "Blessed be thou, my son David: thou shalt both do mightily, and shalt surely prevail."

Sunday, August 11

SAUL AND JONATHAN SLAIN IN BATTLE.
I Samuel 31:1-13.

1. Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

2. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Malchi-shua, the sons of Saul.

3. And the battle went sore against Saul, and the archers overtook him; and he was greatly distressed by reason of the archers.

4. Then said Saul to his armorbearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come and thrust me through, and abuse me. But his armorbearer would not; for he was sore afraid. Therefore Saul took his sword, and fell upon it.

5. And when his armorbearer saw that Saul was dead, he likewise fell upon his sword, and died with him.

6. So Saul died, and his three sons, and his armorbearer, and all his men, that same day together.

7. And when the men of Israel that were on the other side of the valley, and they that were beyond the Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

8. And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9. And they cut off his head, and stripped off his armor, and sent into the land of the Philistines round about, to carry the tidings unto the house of their idols, and to the people.

10. And they put his armor in the house of Ashtaroth; and they fastened his body to the wall of Beth-shan.

11. And when the inhabitants of Jabesh-gilead heard concerning him that which the Philistines had done to Saul,

12. All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan; and they came to Jabesh, and burnt them there.

13. And they took their bones, and buried them under the tamarisk-tree in Jabesh, and fasted seven days.

SILENT PRAYER: *I stand within myself and am confident of Divine Protection.*

Everything in man that does not recognize and acknowledge its source in God, must finally die to things spiritual. This is the death of Saul and Jonathan.

Neither Saul nor Jonathan were wholly dedicated to the Lord. They stood alone in personal consciousness, and Saul's insanity was the epilepsy that accompanies excessive personality. Jonathan's love for David was personal—he was not in spiritual understanding.

Not having the resource of the Spirit, Personal Will and Personal Consciousness grow weaker and weaker until the Philistines, representing thoughts in open rebellion against all spiritual law, destroy them.

History says that Israel fought with the Philistines for over a century. These aliens in the Promised Land represent the narrow, ignorant, rebellious thoughts that even the spiritually minded harbor.

The Philistines worshiped Ashtaroth instead of Jehovah. They were idol worshipers and in this respect in direct opposition to the Israelites, who made no graven image of Jehovah.

However, until the Will is regenerated it is subject to thoughts of materiality, and unless it is strictly loyal to Divine Law, will finally be overwhelmed by these Philistines of the mind.

On one side Saul was open to Spirit and was often guided by Jehovah. But he was not loyal to Jehovah. When his error thoughts obscured his inspiration and the Almighty answered him not "by dreams, nor by Urim, nor by prophets," Saul disguised himself and went to

the woman at Endor "who hath a familiar Spirit." (See I Samuel 28). Saul had the woman call up Samuel, just as mediums do in this day, and she told him what the prophet said. Samuel protested against being disturbed in his rest, and incidentally revealed the condition of those who have left their bodies.

It is not lawful to consult the dead, even though it be a great prophet. Isaiah says, "And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter; should not a people seek unto their God? on behalf of the living should they seek unto the dead?"

Had Saul followed the law he would have patiently waited on the Lord until he got his answer direct. When we place anybody or anything between ourselves and our Indwelling Lord we weaken our power and the adverse thoughts overwhelm us just as they did Saul.

Sunday, August 18.

DAVID MADE KING OVER JUDAH AND ISRAEL.—II Samuel 2:1-7; 5:1-5.

1. And it came to pass after this, that David inquired of Jehovah, saying, Shall I go up into any of the cities of Judah? And Jehovah said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

2. So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

3. And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

4. And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, The men of Jabesh-gilead were they that buried Saul.

5. And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of Jehovah, that ye have showed this kindness unto your lord, even unto Saul, and have buried him.

6. And now Jehovah show lovingkindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7. Now therefore let your hands be strong, and be ye valiant; for Saul your lord is dead, and also the house of Judah have anointed me king over them.

1. Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.

2. In times past, when Saul was king over us, it was thou that leddest out and broughtest in Israel: and Jehovah said to thee, Thou shalt be shepherd of my people Israel, and thou shalt be prince over Israel.

3. So all the elders of Israel came to the king to Hebron; and king David made a covenant with them in Hebron before Jehovah: and they anointed David king over Israel.

4. David was thirty years old when he began to reign, and he reigned forty years.

5. In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah.

SILENT PRAYER: *My Wisdom and my Love are united in Christ Jesus in me.*

Love does not at once master the whole man. Two tribes, Israel and Judah, are under the rule of David. These represent the highest realms of consciousness. David was told by the Lord to "Go up." Judah means *praise* or *prayer*, and has its center in the top head.

The union of the head and heart was in the beginning subjective. Ishbosheth, a younger son of Saul, with his general, Abner, ruled the ten tribes and overcame the Philistines. Afterward all were subject to David.

Where there is a conscious subjective unity of head and heart victory is assured. Man can overcome every enemy, and establish a great kingdom, as did David, by uniting and harmonizing the spiritual forces of his being.

David was made king over Israel—Love rules in spiritual consciousness.

The brain of Love is the heart center, but there must be union between Wisdom and Love—head and

heart. David asked of the Lord if he should go up into any of the cities of Judah, and the Lord said unto him, "Go up. . . . Unto Hebron."

Judah means praise, prayer. It is that place in consciousness where we come in touch with the highest activities of Divine Mind. Phrenology points out that the top head is the seat of reverence or spirituality. Divine Science corroborates this. When we pray we roll our eyes up, showing that our center of thought is in the top brain.

Hebron is the front brain, the seat of conscious thought. When the Lord told David to go up to the cities of Judah, and especially Hebron, he was pointing the way to a harmonious coöperation between the indwelling Love in the heart and the Understanding in the head.

The gathering of the tribes of Israel at Hebron to acknowledge David as King represents the conscious recognition by all the thoughts that Love shall reign supreme in consciousness. Love shall henceforth feed the thoughts (the people) and Love shall be prince over Israel.

This union of head and heart is the next great movement of God in the whole race. Out of the house of David has come Christ Jesus and his reign shall cover the earth.

Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves, and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

—*Tennyson.*

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over."

All letters are confidential.

UNITY SCHOOL of CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

Held daily at 9 p. m.
July 20, to August 20, 1918

We are secure in our trust in Jesus Christ's Healing, knowing that all things work together for good to them that love God.

PROSPERITY THOUGHT

Held daily at 12 m.
July 20, to August 20, 1918

I love the industry of the Spirit. My yoke is easy, and my burden is light, and I am prospered of God.

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in the 10 a. m. Silence from July 16 to August 16, 1918:

July 16 to August 1—Isaiah 49:10: "They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them even by the springs of water shall he guide them."

August 1 to August 16.—Isaiah 52:7: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

The thing you need more than anything else is to know and realize more of the Christ Love. Personal love, which at its best is selfish, never yet brought any one true and abiding satisfaction. "Thou shalt have no other gods before me." This is the first and most necessary commandment, and Jesus Christ concentrated all the commandments in these two: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself." When God is put first in one's life and then the realization of Divine Love—the Christ or Universal Love—the Divine Law is fulfilled. This love is not limited to family or friends but reaches out to all mankind and to every living creature in the whole world, with a warm, tender compassion, a broad sympathy and a spirit of willing helpfulness. Then one has

indeed found "the pearl of great price" and "all the bliss of heaven will be his." In this broader love which delights in pouring itself out in loving service to others, with no thought of return, you will find Wisdom to decide in the wisest way as to what steps you shall take in the most secret movements of your life.

* * * * * *

We extend to you the Love of God that includes the very essence of true spiritual companionship and protection, even the Jesus Christ consciousness of love and peace. You can lift yourself up into this consciousness of love and oneness with God which takes away all sense of sorrow and loneliness. Prayer for understanding, and meditation upon the Divine Love of God for all mankind, will unite you with this understanding and love. Then you will come close, in the Divine brotherhood, to all God's children everywhere. In this nearness you can receive the Father's love as it will express to you through others, and you can give to others that which you long to give to your loved ones. We are all one in Spirit, and we must also become one in deed and Truth.

In the Jesus Christ consciousness, which we are all seeking to enter, love for a few must broaden and multiply until it reaches all mankind, all creation. In this great love is complete and true satisfaction. Cultivate the habit of beholding the Christ in everyone you meet, in everyone you think of, and you will find so much of good in all, and so much of joy in serving and radiating love to others that you will know the peace and joy of the Lord, the true satisfaction of spirit, soul and body.

* * * * * *

There is a great difference between conservation and hoarding or saving. Please see the article we have marked in the inclosed booklet, "Questions and Answers No. 10." The booklets, "Conservation" and "The Saving Habit," as well as the article, "The Simple Life

in Demonstrating Prosperity," will give you some very helpful ideas along the line of conservation.

Because there is abundance is no reason why anything should be wasted. We believe that the present rules for conserving certain foods, which our government is at present trying to enforce, have at the foundation the power of God working to bring about the good of the American people. In the first place it will help them to overcome to a great extent at least, the extreme wastefulness which is practiced in this country. This waste of substance exists not only in the matter of food, but through the hurry and worry of fast living and lack of the conservation idea, the very substance and life-forces of the peoples's minds and bodies are being thrown away. The thought of conservation of food will lead to the conservation of the forces of the body and thus great good will result. When one eats more than he needs a great amount of strength and reserve force is needed to care for the extra food and to get it out of the system, that illness may not result. Conservation may help to eliminate much of the over-eating to which we are addicted. Conservation of the life forces of the body has been the keynote of our teaching for many years.

We especially give thanks for the government rules governing meat. People are being taught everywhere that they can live a day or two without eating dead animals. This is a step in the right direction, and when they learn to do without flesh altogether, as they surely will, they will be very much healthier.

Anyone who understands food values will tell you that sugar, candy and pastries are unnecessary and should not be eaten except in very small quantities. There is plenty of sugar in the fruits and vegetables that we eat, especially if they are eaten in their natural, uncooked state. We do not need artificial sweets nor cooked food.

When, however, these rules are being enforced

more and more, we cannot help thinking about the prophecies in the Bible concerning the ruling of the nations with a "rod of iron" when Christ first sets up his kingdom in this earth. The inhabitants, many of them at least, will no doubt be forced at first to do right, until they come to see the wisdom of righteousness. These changes in the habits of living will be easy to those who have, through meditation on the law of God and waiting on the Lord in prayer, learned how to eat and drink and do all things to the glory of God, and incidentally, to their own well-being.

There is abundance provided on this earth for all people. They but need to learn how to use and share it properly, when lack will be done away with entirely, and abundance to meet every need of those who observe God's Law, will be sure and certain always.

* * * * * *

We need people who can demonstrate the Divine Law in teaching and healing. There is a great demand for such people and you would not seek to come here for further development if you had this power of the Spirit manifest in your life. Your need is a fuller dependence upon the power of the Spirit within you. You have depended too much on the help of others and not enough on the Spirit within. The kingdom of God is within you, not in Kansas City, or any other place in the earth. It is within your own soul. When a student is prepared to give his entire attention to teaching and spreading the gospel of Truth depends entirely upon his individual unfoldment. Our Correspondence Course will prepare you to teach. We recommend this course to everybody who wants to teach and heal.

* * * * * *

Like all other parables in the Bible, the most important meaning of the parable of the "Unjust Steward" is the spiritual meaning.

In this parable the Master is the Spirit; the steward is Man, the Son of God, to whom the Master has in-

trusted the care of his Substance, Life, Love and all he possesses.

The Master has put a just price on all this and it is ours to use without limit, providing it is not used unjustly, that is, in a selfish, personal way. It is to be used only for universal good.

But man, becoming conceited of his powers, has disregarded the commands of the Master, and has endeavored to pervert this Life Substance of Spirit to his selfish use. This has led to the wasting of it, in thoughts and deeds that are far from being for the universal good.

But a time comes when man must render an account of his stewardship. Those who report a misuse, or waste of Substance are the vital organs of the body, the life organs, the eyes, the ears, etc. The report is miscalled by man an illness, or a lack of health. In reality there is no lack of any kind, for the Master's supply is inexhaustible. The apparent lack is simply a warning that the time for rendering an account is at hand.

When this time comes man is greatly disturbed, for no one wants to give up his body, and he looks within himself for a cause, and a cure, of the failing life forces. The wise man heeds the warning; the wisdom of the inner Intelligence recognizes the error of his ways, stops the mental and practiced habits that are the cause of the waste, and returns to the Law of righteousness, like a prodigal son. It is this that pleases the Master; it is the Spirit of true contrition, love and obedience which wins his praise and approval.

The unwise man "dodges" the truth shown to him by the inner Spirit, and turns from God to external remedies. In his wild effort to keep his life and vitality, and at the same time enjoy his appetites, pleasures and dissipations, man has resorted to the most diabolical, unreasonable remedies, cures and charms of which his human mind can conceive. This has led his mind to conceive and create ideals and reasonings that are di-

rectly opposite to Truth. These thoughts and ideals of man are the mammon (substance) of unrighteousness (error). However, these error thoughts are not to be hated or condemned, for condemnation is not a condition of Divine Mind. They are to be converted, reconstructed, to conform to the thoughts and Ideals of Truth, the Mammon (Substance) of Righteousness (Spirit).

In their reconstructed form they will become the avenues through which the Substance of Life will again flow (be received) into the vital organs (houses), and the body be converted from a transient, deteriorating form, to the everlasting habitation of the soul.

The booklet "Preserving the Unity of Soul and Body," will explain just how man may bring about the eternal life of the body by the renewing of his mind.

* * * * * *

God did not "throw your husband in your path." You drew him to you, or at least opened the way for the experience you have had come to you, through your ignorance of the law of true purity. You may not have been at fault except in being negative. (We believe that negativeness is one of the greatest hindrances to your healing). If you had understood Truth and kept yourself positive in purity, the experience you are now going through could not have come to you. And the thing for you to do now is to lay hold of your Christ, or *I Am* Dominion and Power, and then do as you are led by your own indwelling Spirit of Truth. You should not be influenced or dominated by either your mother or husband. The Spirit within you will show you the right thing to do, when you positively declare your own *I Am* mastery over all the things that make up your thought world. Then be true to the inner guidance, and you will be healed and freed. All things are possible with God, and all things are possible to him who believes positively.

There are not two standards of purity— one for the

married and one for the unmarried. Purity is Absolute; it is the same for all. The organs of the body which are used in bringing forth children should never, either by the married or unmarried, be made mere playthings for the satisfaction of the sense-consciousness.

You can be cleansed and made strong and vital and well. The blood or indwelling life of Jesus Christ will wash away all uncleanness of mind and body. It will purify your blood and your very flesh, and make it like that of a little child. But in order for this to be done you must take a firm stand in the Truth. You must free yourself and set your husband free. Take the stand in mind and thought first, and affirm this freedom; then trust God to open the way for you to act in the outer, upon your understanding and conviction of Truth. What may seem impossible to you will be made not only possible but actually easy, through the knowledge and power of God. Through him you will be given the necessary courage and fearlessness to do according to your ideal of purity and right, if this is really your heart's desire.

* * * * *

Being is *I Am* and it creates states of consciousness by the power of its Word. All centers in Being that have the power to say *I Am* are by their Word creating states of consciousness. Man in this state of existence has established twelve states of consciousness, which have centers in his body. When the *I Am* is centered in the head man generates intelligence; when centered at the heart he generates Love; when centered at the pit of the stomach he generates Substance; when centered in the generative organs he generates Life. So on throughout the twelve. When these centers are all properly developed and work harmoniously we have a man after the type of Jesus, but until they are developed one cannot say that there is any center that stands by itself supreme in Being. The heart center controls in the fully developed one, and upon its expression de-

pends the bringing forth of all the others, but without the others it is incomplete. So instead of having two states of consciousness, objective and subjective, man in this phase of existence has twelve objective and twelve subjective—if he divides himself into an inner and an outer. Spiritual development is to blend these into one full orbed Man-Woman. The *I* of man has separated itself from its subjective states of consciousness and lives almost entirely on the surface of its being. To get back to his subconsciousness man must let his *I Am* not only "listen" to the intelligence and power within, but he must also recognize and in a measure direct its working in his consciousness. This God-power and God-intelligence is everywhere, both within and without, but we recognize and appropriate it through the centers of consciousness within us. Mystically this is drinking the blood (life) and eating the body (substance) of Christ.

There is but One Mind, out of which arise states of consciousness innumerable. Every thought you express silently or aloud gives rise to a new state of consciousness. These all exist as emanations of your *I Am;* yet it forever remains just *I Am.* It may forget its own creative power and become subject to the states of consciousness which it has set up. This is where men become "lost" in sense—their own discordant thought emanations. It was these "lost" ones whom Jesus came to "seek and to save." It is through following the plan marked out for us in his life that we shall recover the garden of Eden within our own bodies.

St. Patrick, when he entered upon the conversion of Ireland, is said to have made this affirmation and prayer:

"May the strength of God *pilot* me;
May the power of God *preserve* me;
May the wisdom of God *instruct* me;
May the eye of God *view* me;
May the ear of God *hear* me."

SILENT UNITY HEALING

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

BELIEVING AND HEALING

I am aware that Jesus and the apostles healed all manner of sickness, but what assurance is there that God is willing in this age to cure all who will ask in faith?—* * *

God has indicated clearly in the Bible that sickness among the Israelites was due to their disobedience or wrong doing, and he positively promised to take *all* sickness from among them on the sole condition of obedience. Evidently obedience to infinite Wisdom removes the *cause* of sickness, and health is the natural result. Obedience implies faith and love on the part of the individual, for only faith and love can serve "God with joyfulness, and with gladness of heart." (See Deut. 28:1-14, 47; 7:15; Ex. 15:26, 27; 23:25.)

Under the Jewish dispensation the obedient in faith and love could say: "Bless the Lord, O my soul; and all that is within me bless his holy name . . . who *healeth all* thy diseases." And under that dispensation David could pray that God's "saving health" should be "known among all nations." (Psalms 42:11; 67:2.)

Surely, under the Christian dispensation, it is possible to know as much, if not more, of God's saving health that healeth all diseases, than under the old dispensation!

It was by healing all the sick who had faith enough to ask for health, that Jesus fulfilled the prophecy that

he would "himself take our infirmities and heal our sicknesses," so the apostle informs us. (Matt. 8:17.) In that day, as in this, those who through unbelief neglected to ask the Christ-Spirit to heal all their sickness, and to become their health, prevented Jesus from fulfilling to them the promise in that prophecy. Jesus said to the unbelieving Jews: "Ye will not come unto me that ye might have Life;" and he declared also that they had allowed unbelief to shut their eyes, ears and understanding and thus prevent him from healing them. (Matt. 13:15; John 5:40; 10:10; 6:53-63.) Unbelief is robbing the church in this day in like manner: the unbelieving are neglecting or refusing to let Jesus Christ remove their infirmities and heal their sicknesses, and become their life and health. The unbelieving Jews thought they had life and health; some have yet to learn that they cannot truly have either life or health except in unity with the Christ-Spirit, in which is Life, and that only in unity with Christ is man complete, or whole man (Col. 2:10), free from error and consequent evils.

Christ *in* us is the only sure hope of true glory in the present, as well as in the future, because this Christ-Spirit embodied within us, communing with us as promised, is the only infallible guide of thought, word and deed, into all Truth—it is the center by which Wisdom-ideas are inspired from divine Understanding; it should be the "head" of the individual, and until this relationship is established the individual is incomplete, and errant in thought, word and deed.

It may have seemed shocking to those very religious Pharisees when Jesus told them positively: "Ye have no Life *in* you." It was contrary to their theories and beliefs. They felt sure that they had life and were enjoying health, but they had neither life nor health—the unregenerated individual, not yet reborn of the Spirit, is simply "dying until dead;" that is his nearest approach to possessing either Life or Health.

In the Christ-Spirit is the one and only real, true Life, and it must be assimilated and embodied by the individual in order to enter into that essential, *mutual* unity prayed for by Jesus Christ—"Ye in me, and I in you." The Holy Spirit is working in every individual, inspiring all, both to will and to do the Wisdom-will, thus operating to establish that mutual unification. This unification with the Christ-Spirit by which we become partakers of the divine Nature, may be ours to the extent that we accept it in faith and love.

The promise of the Spirit is free to all—as many as have faith enough to call upon God (Acts 2:1-39); this Spirit imparts its power or gifts to all who embody it, so as to fit each individual to fulfill his work as a member in the Christ body. We should not be ignorant regarding these spiritual gifts. (See Eph. 4:11-16; I Cor. 12:1-31; Matt. 10:8; Mark 16:18.) Paul tells us these gifts were designed to remain in the church until, by their assistance, *all* should attain to the "measure of the stature of the fullness of Christ." The Spirit empowers certain members as healers for all manner of sickness, and the church is commanded to call in these divinely empowered healers to heal the penitent sick. (See James 5:14-16.) James says that the "prayer of faith shall save the sick and the Lord shall raise him up." If the present-day churches have no members able to pray the prayer of faith, evidently it is not living up to its privileges—it has fallen far into unbelief.

But the best evidence that God is willing to heal all and be the health of all in this age, is the fact that God is now healing hundreds who are asking in simple, living faith. Many of these cures are instantaneous and remarkable.

The statement that, "To him that believeth all things are possible," is not limited to any age nor to any people.

"If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

We are secure in our trust in Jesus Christ's Healing, knowing that all things work together for good to them that love God.

I love the industry of the Spirit. My yoke is easy and my burden is light, and I am prospered of God.

This promise is to any and all who "abide," irrespective of time, place, or people.

"If our heart [its love] condemns us not, then have we confidence toward God, and whatsoever we ask we receive of him, because we keep his commandments and do those things that are pleasing in his sight." This statement is just as true regarding individuals in this age as in any age.

"This is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another." Faith and love constitute the righteousness that is of God; there is no self-righteousness in it, for it is inspired by and is the gift of the Spirit of Life, Love, Wisdom and Truth.

The Bible is full of promises that make it as clear as words can make it, that God is willing and waiting to supply all our needs according to his riches in glory, in so far as we are prepared to accept it in faith and use it in love.

Let us be careful therefore "lest a promise being left us of entering to his rest, any of us should seem to come short of it."

The following short extracts from a few of the many letters we are daily receiving from those who have been healed by Jesus Christ in this age, prove beyond question that he is fulfilling his promises and that the sick are being healed:

HEALTH

San Francisco, Cal.—I have been intending for a long time to give you a testimonial to publish in Unity Magazine. For several years I was troubled with swollen limbs and feet, varicose veins, etc., all of which were very painful. In June, 1916, the right leg below the knee became discolored a dark purple, and a hard lump half the size of a hen's egg formed on the inside of the calf of the leg. In October, 1916, a white spot like a water blister formed on the lump. It broke and discharged a watery fluid. In a few days it began to eat, and formed ulcers which spread almost to my knee and down to the ankle. In 1917, about January, the

same thing took place on my other leg nearer the ankle, and acted just the same, although not quite as bad as the right leg. I had to dress these limbs seven and eight times a day. They were a terrible sight to behold. In May, 1917, dropsy set in, followed by paralysis. It came creeping up from my feet and toes. My ankles gave out, and I had no control of them or of my feet. These members of the body became numb and cold and dead. Every day this appearance was creeping up higher until it was almost to my knees. I could not move a toe. My feet hung down limp as a rag, and I realized that I was paralyzed. In June, 1917, my husband wrote to Unity, and through their prayers and teachings I was healed. September 28, 1917, I walked downstairs and went down town and back alone. I am perfectly healed, in better health, and as active and alive as when I was a girl. I am past the 40-year mark and I do not feel any older than I did when I was in my "teens." I have also been absolutely healed of chronic constipation. I can never tell all that Unity has done for me. I had enlarged glands in my throat so that I could not wear a high collar. These too, have entirely disappeared. Unity has taught me how to live. I have found God through their teaching. I write this with the hope that it will help some one else.—*Mrs. S. M.*

Toronto, Ont., Canada—Marvelous things have come to my friend for whom I asked your prayers. The chiropractor had to cease adjusting, owing to her vitality. Having heard of her low condition, the medical doctor who had been dismissed for the chiropractor, called. When this physician saw her he was shocked and thought she was dying. But praise God! that was three weeks ago, and she is rapidly improving. Praise God for his unlimited abundance. Prosperity has been showered upon this friend since your prayers were given.—*E. R.*

Mt. Auburn, Cincinnati, Ohio—I am a new man physically and mentally, in fact in every way, after one week. I can tell the world of this wonderful healing power, and why shouldn't I? I coöperated with you in prayer for what some doctors called ulcers of the duodenum, others gall stones, and others wanted to cut me open and see. I began to improve immediately. I had not eaten anything since Christmas but milk, raw eggs, and rice, and even these things at times caused pains in my stomach region that were almost unbearable, except for morphine. I am eating most anything I want now. My digestion is good. Thanks be

unto God and unto your Society for your wonderful prayers. —*C. M. G.*

East Orange, N. J.—About six years ago two doctors pronounced my case as cancer of the stomach. One said I would last about six months, and the other one said from six to eighteen months. I began to take up Unity very earnestly and I thank the Lord and his kindness that I am here yet.—*Mrs. B. G.*

Carterville, Mo.—Several days ago, at 4 p. m., Mrs. H. wired you for prayers for me for brights disease. The following day at 6 p. m. it left me. I felt it leave, and I was aware of what was taking place. I had been looking for relief through your efforts, and prayed in faith until it came. All praise to God, and all thanks to your Society. —*D. B. H.*

Eufaula, Okla.—My little friend, R. G. made marvelous improvement immediately after your prayers were asked. The physicians and specialists who were attending her said there was no possible chance for her, and that with the complication she had it would indeed be a miracle if she lived more than a few hours. She is improving rapidly, and the physicians are marveling at the change and cannot account for it.—*P. P.*

Newton, Mo.—When I wired you on March 28th for your prayers for M., the doctor had given him up, and the trained nurse said he could not live. Believing "with God all things are possible" I knew prayer could save him. The next morning he was pronounced fifty per cent better, and he is daily making rapid progress. We thank you.—*Mrs. E. C. P.*

Dallas, Texas—My brother has gone to work. He is absolutely well of the pneumonia, and also the swelling in his legs and feet, and best of all has not taken any narcotic for two months. We know this to be a fact for one of the family was with him night and day, and we also had a government physician with him. The doctor was amazed at the healing because of the patient's having been addicted to morphine. My brother says that he knows that he would not be living had it not been for the spiritual help he rereceived through your Society.—*Mrs. W. D. N.*

North Woodbury, Conn.—I write regarding my request for prayers for my niece. She was very ill with pneumonia. Within forty-eight hours—in fact my letter had barely had time to reach you when a change for the better was noticed in her condition. She continued steadily to im-

prove, and at this writing I am happy to say is out of all danger. Our hearts are full of gratitude and thanksgiving to the Giver of all Good, and it will be our prayer thenceforth that "our works show forth our praise."—*Mrs. F. S. J.*

San Jose, Cal.—My son, as well as myself, has had great help from Truth. He wrote me that he had been sick in bed for two days, but by the help of Truth he was made well. Being in a military training camp he was given pills to take, but he threw them out, and demonstrated his health and freedom through spiritual means. Praise the Lord. —*Mrs. A. C. P.*

Helena, Mont.—I wrote you some time ago from Spokane, Washington, asking help for a trouble I had been having in my legs, and I am glad to say that I experienced relief immediately. I thank you for the benefit I received through your wonderful prayers.—*Mrs. L. H.*

Albion, Cal.—Just a line to let you know that I am well, entirely healed. My ankle that I thought was nearly broken has been entirely restored. Truly God is our Father-Mother, and I thank him for his love and care.— *Mrs. V. C. B.*

Wallingford, Vt.—My sister wrote you for prayers for my husband whose eyes were burned with acid. Our physician thought the left eye might be saved, but had very little hope for the right one. A specialist was called, but he would say very little, and it was decided to take my husban to the hospital. I held the thought constantly, "You are God's child, and he has made you every whit whole." After a time I felt more calm and poised, and was sure that God would restore my dear husband. The morning after the accident the doctor said that the eyes were better than he had expected, and they gained every day. He says they are going to be as good as ever in a short time. Mr. B. is out, going all around, and left off his colored glasses yesterday afternoon, two weeks from the day of the accident. I thank God every hour for his goodness to us.—*Mrs. M. C. B.*

San Antonio, Texas—I give thanks to the Father and to Unity that no plague came nigh my dwelling, though in mortal sense it raged round about me. The little girl who was so ill of spinal meningitis is perfectly whole and well. The doctors say they never knew of a case like it that did not leave the individual either crippled or mentally unbalanced. Praise God! the child is absolutely normal.— *Mrs. J. B. S.*

PROSPERITY

Santa Rosa, Cal.—I have so earnestly desired to be good, pure and filled with Christ Love that my heart actually ached at times to do many things for people around me, and also to give in a larger measure to the Unity Society. From a limited point of view we called ourselves poor people and so we took what little we had and bought a range ranch over in Sanoma County. This ranch to all appearances amounted to practically nothing. Now the amazing thing that has occurred is this: There seems to be a whole mountain, thousands and thousands of tons, in sight, of manganese mineral, priceless now almost, for so much is needed in making fine steel. I thank God for the Christ abundance within and leave it all with Divine Wisdom how this wonderful supply shall be worked out and distributed for the good of all.—*M. S.*

Pittsburg, Kans.—I wrote you asking you for prayers in assisting me financially. I have received so much since then that my cup is surely running over. Better results could not have been hoped for, than what came to pass. Always living in the constant realization of God's abundance and supply of all good things, and continually holding prosperity thoughts in my mind, I am accumulating in one month's time what I formerly did in a year. I am certainly happy and grateful for what the Truth has done for me in my present prosperity.—*H. S.*

Spokane, Wash.—I asked your prayers for a change in my affairs. I received help in several ways. I was very much in need of some money to pay a debt, and it came from an unexpected source. More work has also come my way, and I am very grateful to you for your spiritual ministrations.—*Miss M. C.*

Chicago, Ill.—In less than three weeks after I wrote about our financial troubles and worries there was a splendid and encouraging change in our affairs. My husband made a happy and congenial business connection after enduring just the opposite for more than three years. He was so delighted that he wrote you at once from Boston, I think, where he had gone in search of better business connections. The check inclosed is of the first money received in the new position. I want you to share in the very beginning of our prosperity, which you have surely brought about through true prayer..—*S. G. M.*

San Francisco, Cal.—Following your prayers, my friend, Mr. E., secured a permanent position in the locality

in which he wished to be. It is just what he was looking for, and he is very happy. He and I are grateful and thankful for the many blessings that Unity has brought to us, and for your kindness in assisting us. We are both getting stronger in Truth every day, and praise and thank God constantly for this wonderful demonstration.—*G. E. G.*

Hempstead, N. Y.—Your prosperity prayers have been most satisfactory. As soon as I wrote the letter to you, work began pouring in, more than I can accomplish. I am very grateful to the friends in Unity and to God who is my daily helper in every need. I have enjoyed *Weekly Unity* and feel its Divine influence.—*Miss P. A. C. R.*

Elyria, Ohio—A short time ago I wrote you in regard to my son wanting a position in one of the banks here. Two of our leading banks want him. He also has a fine offer from a manufacturing firm, and had about decided to accept it. He told one of the banking firms he had decided to take up a different line of work. The president of another bank called the boy's father across the street and asked him to tell our son to come and see him. He went, and was urged to accept the position, but said he had changed his mind. Today this president called me and asked me to talk with my son and see if he would not re-consider his offer. I must thank you for your wonderful prayers.—*Mrs. C. W. G.*

Little Rock, Ark.—My husband secured a position as advertising agent, and he says, "God opened the way for this position, for I am with an honest man."—*Mrs. F. B. T. M.*

W. Philadelphia, Pa.—In my estimation the Prosperity Bank is all that it is claimed to be. I have been benefitted in many ways. I have a good position, my salary has been raised once, and I have been notified that I will be given another raise. Since I received the bank I have been getting along better than I ever had before, and life seems almost like a dream. May God bless the School.—*F. L. R.*

Rochester, N. Y.—Shortly after I asked you for prayers, I secured a desirable position as stenographer, for which I thank you, and praise God.—*E. V.*

Joplin, Mo.—About three weeks ago I asked for your loving prayers for the disposal of a piece of property. Monday night I received a telegram offering us more than we had asked for the place and requesting me to answer immediately. We had been trying to sell this property for the past five years.—*Mrs. M. A. B.*

BE YE TRANSFORMED

New Albany, Ind.—I was healed through the Unity School about eight years ago. I seemed to suffer from curvature of the spine, hip disease, and several other conditions. All of my physicians pronounced my case hopeless, and even told me I could not live more than three weeks. At this time a friend returning from California came through Kansas City, heard of Unity and brought home a copy of the monthly magazine which she gave to me. I immediately grasped the Truth that little publication held out to me. I met much objection in my home, but I wrote a letter to the healing department of your school. I knew nothing of your teachings, but before I received an answer to my letter I intuitively felt the inner urge to remove all appliances and braces from my body and I did. In less than three weeks I was walking about, not limping, and I was absolutely free from pain. I knew beyond any doubt my perfection, and in a very short time I was in perfect health and perfectly straight. Later Christian Science came under my notice and I attended the church here regularly. Finally I became a member. There seemed to be limitation for me in the church and I allowed myself to be bound by it. Mentally I shut my eyes, trying to shut out my thirst for the openness for Truth I had when following the Unity teachings. Suddenly I found myself facing blindness. I knew too much to be frightened, but I did consult an occulist as a Science practitioner suggested. The occulist said the retina in my right eye was entirely destroyed, and the left eye was so badly injured, that if I did not have the right eye removed that I would lose the left eye also. This thoroughly awakened me, and I looked within. I saw at once the limitation I had been imposing upon myself. This was indeed a case for surgery and I had to be the surgeon. I opened to the Truth and left the C. S. church because I saw it was not my way. Once again I turned to Unity, and I was refreshed at once. I did not write for help, for that was my problem to solve. It was just about a year and a half ago that I started to work out this problem. I soon realized that my right eye in no way controlled the left one. The sight did not return to my right eye, but I held firmly to Truth. This past week I have been able to see with it and now today I can see quite clearly with either eye without the aid of glasses. All of this has meant much to me, and each day great, wonderful truths are being revealed to me. I feel that I have been led to Truth and that

I desire to keep my eye single to this great Life-giving Principle.—*M. F.*

Detroit, Mich.—God has stood by me with his Truth, and I have received so much help through it. I am thankful to you dear Unity friends, and to God. Oh! how wonderful are the workings of God, when we all as brothers and sisters live according to His Law and commandments, and do not fear the seeming inharmonies of the world. I feel that I have put all my trust in God, for I have demonstrated time and time again that if I put all my faith in him alone that he will never fail me. He is my Life. Nothing could ever tear me from God, for to know God is to know Unity, the conscious union between God and man in spirit, soul and body. As is so aptly stated in the 91st Psalm: "He will deliver thee from the snare of the fowler, and from the deadly pestilence. He will cover thee with his pinions, and under his wings shalt thou take refuge. His truth is a shield and a buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day. For the pestilence that walketh in darkness, nor the destruction that wasteth at noonday. . . . For thou, O Jehovah, art my refuge! Thou hast made the Most High thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy tent, for he will give his angels charge over thee, to keep thee in all thy ways." These are the very words I try to make manifest in my life and affairs in thought, word and deed, to ever be conscious that I am practicing what I preach. I put faith and trust in these promises and they have helped me wonderfully. I pray that they will cheer many people. God be with you always, dear Unity friends, that more and more people will find the way to Truth through you.—*Mrs. G. K.*

El Dorado, Ark.—Our entire family has been blessed through your prayers. We are healthier, happier and more prosperous since having your spiritual ministrations. About a month ago I took the measles, and was in violent pain for two days. I did not think I could pray. Finally one morning about three o'clock (I had not slept, and could not be still the pain was so great) I got still long enough to make a few affirmations, and in thirty minutes the pain was gone and did not return. I have never been freed from anything so quickly before in my life. Oh! it is so wonderful, the Omnipotent Power of God. It is the sure, unfailing way. My daughter whom you have been praying for has not been sick a day since the 15th of January.—*Mrs. M. H.*

Highland Park, Ill.—Inclosed find love-offering in grateful acknowledgment of all you have done for me through your prayers, and also thankfulness for the helpful work Unity is doing all over the world. God help us to do our part in the great work that is at hand for each and every one to do.—*H. S. M.*

DIVINE PROTECTION

Salt Lake City, Utah—My daughter had a belief that a certain person had some kind of evil power over her which she could not get away from. I told her that no person could have power over one who would exert and express his Christ dominion and mastery and deny the seeming limitation. She could not then see the Truth of this and said she was going to give up her position, go away and she would forget it. I said, "All right," and helped her to get ready. I thought her firm would let her have a week off which they did, at my request, and she did not give up her position. I sent you the message early the morning of the eighth. On the ninth I went to my work early. As I was leaving, she said to me, "Mother, if you do not want me to go, I will not." I said, "Surely, I want you to go." When I came home she announced that she had changed her mind, and was not going. She said, "There is no reason under the sun why I should go. That person has no influence over me, and how I ever thought so is beyond me." She is so happy, and so am I. It was the quickest demonstration I ever saw. Always when I send a telegram to you I get immediate results.—*K. F. S.*

Douglas, Ariz.—I wish to report to you the safe arrival in the U. S. A. of H. K., for whom I asked your prayers. He writes me that he almost lost his life three times while he was gone. He was on the boat which was submarined October 12, 1917. We do thank and praise God for his goodness and protection to those who believe in him and trust him.—*Mrs. J. B. F.*

Alma, Mich.—It has been one month since I wrote for your prayers in our behalf, and results grow more marked every day. Just to tell you what has been done for me in four weeks would be impossible. I shall relate some things that seem like miracles to us. The tornado that swept through the states did us little damage, and every member of our family slept all through the storm and never knew about it. A new cement floor laid that day was kept intact, and my husband had thought it would be washed into the

sewer by the rain. You could not tell that a rain drop had fallen upon it. Help with our farm work has come to us in a most unexpected way. It seems that I have the strength to do three days' work in one, and never get tired, and what is more than all the wealth in the world, I am happier than I have been in years. I shall never cease being grateful to Unity for its wonderful spiritual help and inspiration.—*Mrs. V. C.*

Huntington Park, Los Angeles, Cal.—I have had many demonstrations of prosperity and success in various ways. All the neighbors' yards are subject to gophers, but there is not one in mine. Also, the house had been previously covered with rats' nests, but all have disappeared. The house I rent is for sale, and in the past the owner has bothered us quite a little with prospective buyers, but now they have stopped bothering me until I am ready to move out.—*Mrs. C. J. C.*

Butte City, Mont.—I thank you for your prayers for my son for the drink habit. He writes that he does not crave strong drink, or even think of it any more.—*Mrs. E. R.*

Mission, Texas—I want to let you know that the rain came down in "His Season," as the Lord promised. These demonstrations are such a comfort, strengthening my trust and faith as never before.—*M. S. M.*

Yewed, Okla.—I am glad to tell you that we had a good inch rain. We were glad to claim the promises you gave.—*M. A. K.*

Baltimore, Md.—My daughter's bracelets were found by me in a very unusual place about 9:30 p. m. tonight. My prayer has been answered in more ways than one, for I felt so uplifted that I just knew God was with me. I was surely conscious of the Divine Presence. I fully appreciate all your wonderful work through Christ.—*Mrs. W. A. S.*

Santa Rosa, Cal.—The road I asked your prayers for has been completed. I know that it never would have been finished and the difficult feat accomplished without the Divine Presence. At the time I wrote for your prayers the men were worn out and discouraged, for they had come to a volcanic formation of rock that had never before in this section of the country, been overcome. No blasting, nor pick will affect it, and when making a road if they come to that peculiar formation the road is abandoned and another route selected. But three days after I asked you for your prayers, our road had been cut through that rock, and this is now the best part of the road.—*M. S.*

HELPED BY UNITY LITERATURE

Sedan, N. Mexico—Your literature has been a great help and inspiration to me, and I take great pleasure in reading and studying it, and then passing it on to any one who will read it. I have a very dear friend whose health had never been very good. I have tried many times to interest her in Unity literature, but without success, until recently. While her health had not been the best, her condition had not been alarming until of late. A short time ago when she found that her condition was growing serious she sent at once for some of my Unity literature. I sent her what I had, among which was "Christian Healing." She has just told me that she read these lessons several times and has written to you for prayers. She is now much better and improving all the time. I am so glad and just had to write and tell you all about it.—*J. J. L.*

Hartford, Conn.—Through the study and application of the principles taught in "Christian Healing," I have given up wearing glasses, after years' addiction to their use. I thank you for all that Unity has done for me. I feel that I have been reborn. Not a day passes that I do not offer thanksgiving to God for the wonder of his Love, and its manifold blessings. With your teachings to aid me, I will stand alone with God's help henceforth.—*M. R. P.*

Roseburg, Ore.—I have read many metaphysical works, but Mr. Fillmore's presentation is clearer and appeals to me more than any other.—*L. T.*

Somerset, Ky.—It would be impossible for me to state what Unity teaching has done for me in the two years that I have been one of you, and I know there are even greater blessings in store for me. I praise God for the help that Unity Magazine has been to me.—*Mrs. J. C.*

Victoria, B. C., Canada—It is difficult for me to express how much the Unity Magazine has meant to me in the last three years. I am undergoing the regeneration process and as I am led on step by step I seem to get exactly what I need for my unfoldment, month by month. Sometimes I say, "Surely this article was written for me."—*Mrs. K. E.*

Venice, Cal.—Unity teachings have been the greatest factor in bringing success and happiness into my life; and they, with my Bible form the greater portion of my reading. I feel that to you I owe a debt of gratitude. I try to give out Truth even as I have received. My heart is full of thankfulness for all the good I have received.—*Mrs. M. S.*

CORRESPONDENCE SCHOOL

Galt, Ont., Canada—During the study of "Christian Healing" in my Correspondence School Course, I have had many interesting lessons, and some demonstrations. One for instance: A woman came to this hospital fully expecting to have to undergo an operation. I had many conversations with her, and gave her a little book to read. The result was that the woman is now enjoying good health and left the hospital without an operation. The doctor could not understand the improvement. Another example was a trip for two weeks' holiday to New York. I asked for money for expenses, and was supplied in abundance. The trip was altogether most enjoyable. In many, many ways the One Mind and the Spirit of Love are manifesting through me. The Christ is risen indeed.—*J. M. A.*

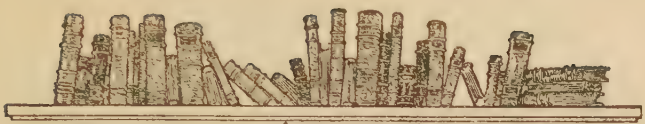
Fort Atkinson, Iowa—I wish to state here that my prosperity is placed on a firmer footing, which result I ascribe to the special prayers in which you remember the students of the Correspondence School at 5 and 9 p. m. I rejoice to be a member of this school.—*J. W. N.*

New York, N. Y.—I have read much, meditated, and prayed more for the real understanding of the true Prosperity. It has been a very profitable study as the subject is so different in its real meaning to the old conception of it. I am truly thankful for the lesson and its help. Unity has been the means of opening my eyes in many ways and your work is blessed daily by me.—*Mrs. F. B. M.*

Preston, Ontario—Your Correspondence Lessons are growing more and more interesting and helpful as they go on. This one lifted me out of a veritable "Slough of Despond," and I am so glad that I can say, "I am the Christ, the beloved Son of God."—*Miss M. F.*

Jensen, Utah—This week I made my first demonstration through the use of denials and affirmations which I found in the booklet, "Directions for Beginners." Most of last week I enjoyed such an inner poise that manifested in physical action and speech. I cannot tell how grand this was—the first in my life, and I think my help came from the Correspondence School Department.—*Mrs. B. M.*

Sour Lake, Texas—Words cannot express what the teachings of Unity have been to me. They have shown me the Christ within. God bless your efforts.—*Mrs. C. L. B.*



PUBLISHERS' DEPARTMENT

UNITY is published on the 15th of every month by UNITY SCHOOL OF CHRISTIANITY (Incorporated) Tenth and Tracy Ave. (Unity Building), Kansas City, Mo.

Entered as second-class matter, July 15, 1891, at the postoffice at Kansas City, Missouri, under the act of March 3, 1879.

TERMS OF SUBSCRIPTION

Unity Magazine one year, in the United States.....$1.00
Unity Magazine one year, in Kansas City, Mo..... 1.25
Unity Magazine one year, in Canada..... 1.12
Unity Magazine one year, all foreign countries..... 1.25

Sample copies of *Unity Magazine*, *Weekly Unity* and *Wee Wisdom* will be sent gratis upon request.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

"IN GOD WE TRUST"

President Wilson's proclamation that all people observe May 30th as a "day of fasting and prayer" has set into action a wave of spiritual faith and trust in the minds of all those who believe in the power of God. The war-stricken people of Europe have prayed for peace ever since the beginning of the conflict, and we are informed that their churches that were sparingly attended before the war, are now filled to the doors.

This dependence upon a higher power to solve the great problems of life that confront the human family, must become more pronounced before we shall find the basis of permanent peace.

The whole world needs educating in the Truths taught by Jesus. When every government on earth recognizes the law stated by Jesus to be the "whole law," then and then only will men find the standard of true interrelation. This law which, men are discovering is the foundation of peaceful existence, was given by Jesus in these few words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And the second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments hangeth the whole law, and the prophets."

"In God we trust," spoken silently and aloud by a million people every day will have more power in harmonizing the violence of human strife than all the plans and inventions of men. The acknowledgment of this mighty truth is spreading over our land, and we are all helping to make it universal. Here is a clipping from the *Washington Times*, showing what is being done in our national capitol to this end:

"At midday from now until the end of the war Washington will stand at reverent attention for a moment of introspection and prayer to God to watch over our forces on land and sea—abroad and at home.

"At midday, as the workers lay aside their tasks for the noon rest, as the children arise from their desks before leaving school, an Angelus will be rung in every tower where a bell hangs—the signal in the Nation's capital for a prayer to God from every heart.

"This announcement comes as the result of a series of meetings of representative citizens of the city held in the board room of the District Building, called to order by Commissioner Brownlow and presided over by the Rev. Dr. Wallace Redcliffe, pastor of the New York Avenue Presbyterian Church.

"The suggestion for a daily Angelus was lauded by a dozen speakers, clergymen and laymen being represented in the talks before the meeting. At the end of the discussion a motion that the noon hour be observed all over the city was unanimously adopted."

What they are doing in Great Britain is told in the following letter from Beatrix Isabel Collinson:

In the United Kingdom of Great Britain and Ireland the noon hour is generally known as "The hour of Intercession," and is observed by all denominations as the hour for asking protection for the forces on land and sea.

In a London "Times" of last February was a letter suggesting that at this hour the National Anthem be uniformly used by all as the prayer covering all needs.

An American resident of Belfast, Ireland, writing to a relative here mentioned how "the twelfth of July" (the holiday of Unionist Ireland) was observed two years ago there. Instead of the customary picnics and beating of drums, there was held a Silent Prayer Service of five minutes, prayers being offered for those at that time battling at the Somme. This lady was in the center of that busy city when the clock struck twelve; instantly her car stopped and every other vehicle in sight, both public and private; men, women and children stood with bowed heads on the streets, in the offices, in the shops, wherever the hour found them. Over the great city, which had sent so many of her sons to the fields of France, fell a great hush—five minutes of potent silence!

In a "Daily Mirror," London, for March, I saw a letter from the Bishop of London asking a similar observ-

ance for London all during Holy Week—this as well as the regular church noon hour intercession.

All signs are pointing towards an increasing unanimity and knowledge of the power of prayer, and I thought you might be interested in these incidents. "They shall all know me, from the least unto the greatest."

UNITY FIELD TEACHERS

The Unity Society of Practical Christianity in St. Joseph, Mo., holds services each Sunday morning at 11 o'clock, in the I. O. O. F. Hall, Seventh and Charles Streets. The speakers from Unity Headquarters in Kansas City deliver lectures in the following order: George Huston, July 7, subject, "Creative Man;" Viva M. January, July 14, subject, "Attainment;" George Huston, July 21, subject, "Creations."

Richard Lynch, who is delivering a series of addresses on the fundamental principles of Practical Christianity in St. Joseph, Mo., announces his subject, "The Power of Silence," for his address Sunday morning, July 28th, at 11 a. m., in the I. O. O. F. Hall, Seventh and Charles Streets.

Frederick Elias Andrews, leader of the Unity Truth Center, 1114 Odd Fellow Bldg., who has been at Unity Headquarters in Kansas City for special study and work, returns to Indianapolis for two weeks, beginning July 15th, when he will conduct a class for teachers and healers. All who desire to enroll in this class must arrange with Mr. Andrews.

THE UNITY SOCIETY OF PRACTICAL CHRISTIANITY OF NEW YORK CITY

This Society holds its regular Sunday morning service at 11 o'clock and Monday afternoon healing service at 3 o'clock, in the new hall, 163 West 57th St.

Mrs. H. B. Cooke, Miss Catharine Eggleston and Miss Grace Harris are directing the work at present.

The aim of the Unity students is to build in New York a school for the study of Truth, fashioned after the Kansas City school.

Great earnestness is shown by the supporters of the movement, and it is expected that in a very short time all will be in Divine Order.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. Lizzie Dunn, 1041 Dayton Ave., Wichita Kans.

Elizabeth Graves, 309 East I St., Ontario, Cal.

Mrs. Emily J. D. Bridgman, 108 Dorothy St., Welland, Ontario, Canada.

Mrs. Minnie A. Mesch, Box 142, Corydon, Ind.

Miss Mary Higgins, 38 Campbell St., Santa Cruz, Cal.

Mrs. Pauline D. Volkman, 1823 West 87th St., Chicago, Ill. Phone Beverly 1740.

Dr. J. H. Cornell, 2134 St. James Ave., Cincinnati, Ohio.

Mrs. Arzela Miller, 335 West Ocean Ave., Long Beach, Cal.

Mrs. W. B. Sharretts, 801 S. Wesley Ave., Oak Park, Ill.

Mrs. T. G. Weber, 904 Junction Ave., Toledo, Ohio.

Mrs. M. A. Laurance, Bertram, Texas.

Mrs. Isabel W. Curtis, 7924 Hamilton Ave., E., E. Pittsburgh, Pa.

TRENCH SUBSCRIPTIONS

In a recent number of Weekly Unity we offered to send free a copy of "Bulletproof Soldiers" with every Weekly Unity subscription which was ordered for a boy in the trenches, and we also agreed to pray for the protection of the boy who receives the subscription.

Many of our readers are accepting this offer and sending $1.00 with the name and address of a soldier. However some write that they do not know a soldier, but inclose $1.00 anyway, requesting us to supply the name and address.

It comes to us that perhaps others of our readers who are ordering a subscription for a soldier may know some other boy over there who needs Weekly Unity, and would be glad to send us his name and address. In this way those of our readers who know two boys can coöperate with those who do not know any boys, but who wish to send $1.00 and help spread the Truth in the trenches and protect the boys over there.

UNITY GOOD WORDS CLUB

Are you coöperating with the Good Words Club? All who desire to aid in establishing better world-conditions are invited to join the organization. Coöperation with the Good Words Club serves a two-fold purpose—it affords individual benefit and uplift and assures consequent betterment of the race. Why are idle, negative words spoken?—mainly through thoughtlessness and ignorance of the creative power of the word. The Club's membership, now numbering 10,000, extends to all parts of the world, and is increasing steadily with an average of two hundred enrollments each month.

Application for membership bears the pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore, I desire to become a member of Unity Good Words Club

that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all words of gossip, anxiety, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty and anger, and to turn them toward words of trust, wisdom, goodness, health, prosperity, praise, joy and goodwill. I will also abide by the rules of the Club.

Name.....

Address .....

City or Town..... State.....

RULES OF UNITY GOOD WORDS CLUB

1. Members are admitted upon application to the Central Secretary. (Send to the Central Secretary for an application blank. There is no charge for membership and no dues.) Freewill offerings are received from those who desire to help financially.

2. Members are to avoid subjects of gossip, anxiety, criticism, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty and anger.

3. Members are expected to report once a month to the Central Secretary. (All that will be required is a mere statement to the effect that the member is trying and is succeeding in replacing idle words with good ones.)

4. Each member is to secure at least one new member each year. (Extra blanks for new members to fill out will be sent upon application.) The pledge must be signed personally by the one joining.

Anyone can affiliate with the Good Words Club, regardless of creed. There are no dues nor fees attached to membership, the Club expense being met by freewill offerings from members and those who desire to contribute toward the organization. The official emblem of the Club bears the symbol of the Three Wise Monkeys, signifying, "See no evil, hear no evil, speak no evil." (This may be had in gold at $1.00).

(Anyone desiring membership may make application through the pledge given, clipping and returning it to the Central Secretary.)

BOOKS OF 1917 EDITION

The recent inventory of our cloth bound "Lessons in Truth" and "Christian Healing" brings to view a limited number of these books of a former edition. In contents these books are identically the same as the present edition. The only difference between them and the ones now on sale is in the type and binding which does not matter materially.

If you or your friends desire a perfectly good cloth bound copy of "Lessons in Truth" or "Christian Healing" and do not want to pay the regular price for the book you may take advantage of these special prices as long as the books last: "Lessons in Truth," 75 cents (regular price, $1.00); "Christian Healing," $1.00 (regular price, $1.50).

"IN GOD WE TRUST" PAMPHLET

When Florence Crawford, editor of *The Comforter*, launched forth into the universal "In God We Trust" movement, she requested the Unity School to assist in calling the world's attention to the importance and meaning of our national motto. To further the work of this inspiration we have reprinted Mrs. Crawford's article on the subject in pamphlet form. The tract, consisting of sixteen pages, explains the real significance of our motto and tells why everyone should be faithful to the principle involved. The pamphlet is titled "In God We Trust." Send for a quantity to distribute. No price is charged for the tract, but freewill offerings will be accepted to cover the expense of publishing.

Constructive criticism is to call attention to a hole in the fence by bringing a board to fix it.—*Ashland Bugle.*

When telegraphing to Silent Unity for help be sure to give your street number. This will enable us to send a return wire if the case requires it.

LITERATURE THAT IS OPPORTUNE

FEAR NOT THE LION

A card bearing a message of confidence and faith. The card is for free distribution and will be sent gratis to those who desire them. Pocket size 3½ by 6 inches.

INSTANT IN PRAYER

Another card with General "Stonewall" Jackson's reply to the question, "What is your understanding of the commands to be 'instant in prayer,' and to 'pray without ceasing'?" Printed on good bristol, in large type. Pocket size, 3½ by 6 inches. Also free of charge.

"A GOOD SUGGESTION"

A valuable suggestion, indeed! Intended for all who are knitting garments for the men who enter the war. The suggestion is based upon the idea that is put forth in the "Consecration of the Room." Order some of these cards and distribute them among the sincere, conscientious knitters whom you know. No price is asked for these cards. They will be sent gratis, upon request.

BULLETPROOF SOLDIERS

"A London Doctor Says He Makes Soldiers Bulletproof," is the title of an interesting article which we have been requested to print in tract form. So numerous have been the calls for this article that we have thought it wise to publish it as an inexpensive pamphlet, that it might have a wide circulation. The price, therefore, is 5 cents a copy. When ordered in quantities of twelve or more, we make a special price of 25 cents a dozen. In booklet form with cover, price 10 cents.

Trench Edition of "A TRUTH STUDENT WITH THE SOLDIERS" *By* MABEL HUNTLEY

Surrounded by tumult and disaster, the author of this book was in Europe at the outbreak of this world war. In the midst of millions of terrified people she proved the power of God in most practical ways. Her experiences are related in this book.

The Trench edition of "A Truth Student with the Soldiers," is almost an "indestructible book.' Within the covers of khaki binding, in which no glue has been used, the book is found printed on a heavy bond paper which will be little affected by water. Having withstood the practical test of being soaked in water, we know the soldier boys will find the book very serviceable.

This little book has been designed to fit conveniently in the soldier's pocket. In a khaki binding that is in keeping with military trappings, this book sells for $1.00.

Another edition has been printed on eggshell book, bound in a paper cover. This edition is not waterproof. Price, 50 cents a copy.

OTHER TRENCH EDITIONS FOR THE SOLDIERS

A limited number of our two standard textbooks, "Christian Healing" and "Lessons in Truth," have been bound expressly for the soldier boys. This special edition on very thin bond paper. It is light in weight and small enough to fit in a soldier's pocket. The type, however, is large and easy to read.

The binding is the same as the trench edition of "A Truth Student with the Soldiers." No glue or paste will be found in the cover. The durable binding is practical and serviceable for the rough handling which the books are destined to meet. When ordering this binding do not confuse it with the various other editions. We shall call it "Trench Edition." Price for "Christian Healing," $1.50; "Lessons in Truth, $1.50."

Would you care to have us send you six assorted recent issues of Unity Magazine? The only charge made for the valuable reading is for the expense of mailing them, which is ten cents. The magazines sent will be ones taken from our surplus files, and will therefore be our choice. If you want the six magazines, send a dime (or ten cents in stamps) and we will mail you an assortment.

We can only be valued as we make ourselves valuable.—*Emerson.*

THE SOCIETY OF SILENT SEVENTY

"The Lord Appointed Seventy Others."

It is now some time since I wrote you a report, but I assure you that I have been just as busy as it is possible for a worker to be. I am situated so that I am going around to different homes in the city every day, and I seldom leave a residence without interesting someone in "the Truth of Unity." I must testify to the wonderful leading of the Spirit of Truth which I get when I commence to talk. Ideas and Truths and passages of Scripture simply flow into my mind, and I just express them. I am also given some wonderful illustrations which seem to make some of the points so clear to listeners. Then I am not confined to individuals alone, as I have been led to a little band of people who, like many others, decided to come apart and study and use the practical side of Christianity. I have delivered several addresses to them, and I am glad to say they are very receptive and appreciative. So you see, the way is being opened for me wonderfully, and I find such genuine pleasure and good from teaching and explaining the Truth as taught by the Spirit of Truth (the One sure Teacher). I always enjoy reading the Silent Seventy corner in Unity each month, and the letters from workers which you print. The way seems to be opening for a few Unity friends and myself to start a Center here. Isn't that splendid? Now, I want you to send me a few of the booklets: "Regeneration the Way to Redemption," and "Lift up a Standard." I have fully grasped the teaching in these booklets, and have consecrated my life to the ideals set forth.

Affirming that the Spirit of Truth is with you, and that the rich blessings of God are upon your great and glorious movement, I am, Yours in His Name.—*J. B.*

Waft of soul's wing!
What lies above?
Sky-blue and Spring.
Sunshine and Love —*Browning.*

CORROBORATION OF THE STORY OF "THE SILENT ONE IN WHITE"

In a recent issue of *Weekly Unity* we published extracts of an article which appeared in one of our exchange magazines, "The Church Invisible." A number of inquiries have come to us concerning the story, our authority for it, the author's address, etc. In answer to these queries we herewith direct our readers to an English minister who has written a booklet corroborating the story, "Real Angels at Mons," from which we printed "The Silent One In White." This booklet can be obtained for one shilling a dozen copies of Rev. A. A. Boddy, All Saints Vicarage, Sunderland, England.

WHAT DO YOU THINK OF UNITY LITERATURE?

We would like to hear from every student of Unity Literature who has been benefited by its study. Please white to us about your experiences in this respect.

We will make a freewill offering of $10.00 to the best letter of this kind, $5.00 to the second best, $3.00 to the third, $2.00 to the fourth, $1.00 to the fifth, and a cloth bound copy of the book, "Christian Healing," to each of ten more select letters, and ten more letters shall each receive a cloth bound copy of "Lessons in Truth," by H. Emilie Cady.

These letters must be in by August 1st.

Some of our subcribers have taken Unity Magazine since its first number, April, 1889, twenty-nine years ago. We also have two subscribers who have paid one hundred years in advance.

If your benefits have come from reading the Unity Magazine or the Weekly Unity, tell us all about it. If it was the reading of books, booklets or tracts, put it all down, and say what you consider our best publications.

We want to know just what the Unity literature is doing, with the object of its improvement. You can help us. Please get busy with your fountain pen, or preferably, that easy-to-read typewriter.

Address all letters for this contest to Unity School of Christianity, Editoral Dept., Unity Building, Tenth and Tracy, Kansas City, Mo.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue, your renewal should reach us before the 5th of August to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 900 Black Building; The New Thought Church, 514 Fay Building.
Palo Alto—N. T. Truth Center, 543 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d St.; Metaphysical Library, 1024 Broadway.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Building, 165 Post St.; Mission Unity Center, 2476 Mission St.
San Jose—Home of Truth, 144 North 5th St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 West 38th Ave.
Pueblo—Lydia Keeling, 108 West 10th St.
D. C., Washington—Woodward & Lothrop, 334 Fourth Ave.; Home of Truth, 1841 Wyoming Ave., N. W.; Cora L. H. Thomas, Eagles' Wings service and rest room, 509 11th St., N. W.
Fla., Jacksonville—M. Spiller, 1712 Main St.
Ill., Chicago—Unity Society, 431 S. Wabash Ave.; Unity Society, 5935 Prairie Ave.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Ky., Louisville—Kaufman-Straus Co,. 4th Ave.; Truth Center, 512 Gaulbert Bldg.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
Mich., Detroit—Unity Center, Room 56,, 213 Woodward Ave.; The Higher Thought Assembly, 213 Wodward Ave.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Sec.
New Mexico, Mexico City—Luis Leal, Isabel la Catelica 24, Primer Piso 7; P. O. Box 60 Bis.

N. Y., New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 1400 Broadway; New Thought Publishers, 110 W. 34th St.; Emma E. Haase, 661 East 225th.
Ohio, Cincinnati—New Thought Temple, 1215-16 Mercantile Library Building.
Dayton—W. V. Nicum, 501 Conover Building.
Ore., Portland—The Metaphysical Circulating Library, 402-3 Central Building, 10th and Alder Sts.
Pa., Philadelphia—Unity Center, Room 432, Presser Bldg. Annex, 1713 Sansom St.; New Thought Book Shop, Weightman Bldg. Truth Center, 1328 Walnut St.
Germantown—New Thought Center, 6043 Germantown Ave.
Wash., Seattle—C. Louise Foulkes, 509 Chickering Hall, 3d Ave. and University St.; Unity Society, 813 8th Ave.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.
Winnipeg—The Mobius Book Emporium, 258 Portage Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4. 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington, High S. London, W.; Helen Rhodes Wallace, Bournemouth, 127 Lowther Road.
Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in August Unity Magazine:

CLASS THOUGHT

Held daily at 9 p. m.
August 20 to September 20, 1918

There is no power in evil nor the fear of evil. The fearless mastery and dominion of the Spirit frees and heals me.

PROSPERITY THOUGHT

Held daily at 12 m.
August 20 to September 20, 1918

I have left the "far country" of want; I hear the Father saying, "Son, thou art ever with me, and all that is mine is thine."

Life is not so short but that there is always time for courtesy.—*Emerson.*

DO YOU KNOW A SOLDIER IN THE TRENCHES?

Do you want to keep him from harm? Do you want him to know and understand the power of the protecting Word? Do you want him to come back after the war, unsoiled in soul by the terrors and temptations of that hard life?

If you do, you will be interested in what is written here: If every boy in the trenches, or in the navy, could realize the truth of the words in the Psalm, "I will fear no evil, for Thou art with me, Thy rod and thy staff they comfort me," it would be a glorious victory over fear. To realize the presence of God, a man must learn the true character of God. He must be able to comprehend God as Spirit, all powerful. He must understand his relation to God and the wonderful power of the Word.

Unity Magazine and *Weekly Unity* will help the boys to understand these things. They will fill them with a new trust and courage. We suggest that you send one of the magazines to them for one year.

The dollar that you pay for this is insignificant compared to the comfort, the pleasure, the assurance and the strength that they will bring to them. With your subscription we will send the boy, free, a copy of "Bulletproof Soldiers," a booklet which tells how a London Doctor protects British Soldiers from harm. We will also take your boy up for protection in the prayers of the Silent Unity Society and

write him a letter stating that a friend over here is sending him *Unity Magazine* or *Weekly Unity* and a copy of "Bulletproof Soldiers," and that we are praying for his safety.

Fill out the blank below and send it at once to Unity School of Christianity, Tenth and Tracy Avenue, Kansas City, Mo.

Dear Friends:

I am inclosing $1.00 for which please send *Unity Magazine* or *Weekly Unity* and a copy of the booklet, "Bulletproof Soldiers," to the boy whose name appears below. Also please enter his name on the Silent Unity list for Prayers for Protection.

Soldier's or Sailor's Name is:

.....

Address .....

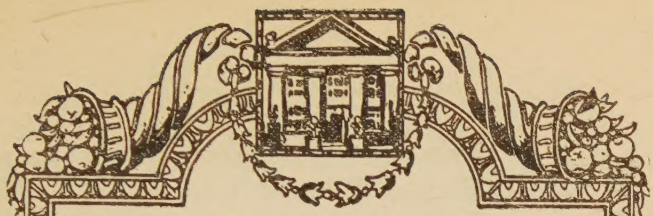
.....

.....

My Name is.....

Address .....

City..... State.....



CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

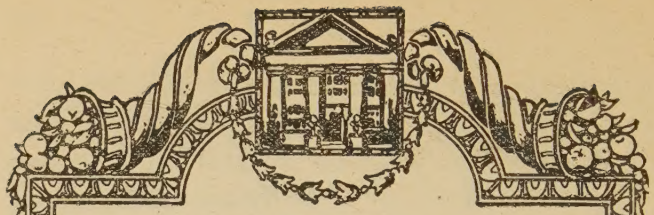
Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.



UNITY SCHOOL OF CHRISTIANITY,
Tenth and Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount ($3.00) necessary to pay for *Unity Magazine* to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name.....

   Address.....

   City .....

   State .....

2. Name.....

   Address.....

   City .....

   State .....

3. Name.....

   Address.....

   City .....

   State .....

(This offer does not include *Unity Magazine* for sender unless his name is listed above as one of the three.)

Name of Sender.....

Address.....

City .....

State .....

WRITINGS OF H. EMILIE CADY

"Lessons in Truth" is a complete course of study in the Science of Spiritual Unfoldment. Twelve illuminating lessons on Practical Christianity comprise the contents of this remarkable book. The strong and inspiring teachings of "Lessons in Truth" form a valuable course in the basic principles of Truth. By unusual insight into spiritual laws, the author makes clear and practical the doctrine of Jesus Christ.

Prices of the various bindings of "Lessons in Truth" are: Paper cover, 50 cents; cloth binding, $1.00; trench edition, bound in khaki cloth, $1.50; flexible binding, pocket edition, $2.50.

"Miscellaneous Writings." Eleven articles of spiritual interest have been selected for this volume. The contents follows:

"Finding the Christ in Ourselves;" "Neither do I Condemn Thee;" "In His Name;" "Loose Him and Let Him Go;" "All Sufficiency in All Things;" "God's Hand;" "If Thou Knewest;" "Trusting and Resting;" "The Spoken Word;" "Unadulterated Truth;" "Oneness with God."

Printed in large attractive type on very good book paper. In paper binding this book sells for 50 cents; cloth bound, $1.00.

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"All Sufficiency In All Things." Wonderful lesson in prosperity. Price, 20 cents.

"Trusting and Resting," with additional chapter, "In His Name." Price, 20 cents.

"Oneness with God, and Neither Do I Condemn Thee." Price, 20 cents.

"God's Hand, and Loose Him and Let Him Go." Price, 20 cents.

UNITY SCHOOL OF CHRISTIANITY
TENTH AND TRACY AVENUE, KANSAS CITY, MISSOURI

THE HEALING LAW

There is a great underlying spiritual law in the universe that the average man knows little about. This law controls your health. When rightly used, it brings you conditions of health and happiness. The law is that thought has its direct effect upon health. The law is no respecter of persons. Everyone may use it for good. Jesus used it. His disciples used it. People today are using it. You may use it.

The book, "Christian Healing," by Charles Fillmore, was written for the purpose of helping students to understand and apply this law in the right way.

The author of the book tells many truths that he has learned about the working of the Law, during more than thirty years of practical experience in teaching and healing.

Every student of metaphysical healing should own a copy for study and reference. It is also good for those desiring to keep themselves well by use of the healing law.

There are twelve regular lessons in the book, with working statements accompanying each, besides other helpful chapters on the following subjects:

How Microbes Are Made; The I Am in Its Kingdom; How Shall the Dead Be Raised? The Development of Divine Love; The Ministry of the Word; Ye Must Be Born Again; Obedience; The Church of Christ; The Lord's Body; The Restoration of God's Kingdom; How Mental Healing Is Done; Sample Treatments; Six Days' Treatment Instruction.

The present revised edition of "Christian Healing" contains 260 pages. The price of the book, in neat paper cover, is 75 cents a copy. In substantial binding of dark green cloth, with top and title stamped in gold, "Christian Healing" sells for $1.50; Trench edition for soldiers, khaki binding, price, $1.50; handsome limp binding, $2.50.

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